See page 8 for the new section: HOMELESS NEWS AND VIEWS

THURSTON COUNTY RAINBOW COALITION

Vol. 4, No. 8 December 1993

Recycled Paper

WORKS IN PROGRESS

"Truth is on the side of the oppressed." Malcolm X

Free

Saying No to Hate

Jerome Johnson

I went to the movies the other night. The feature was *What About Bob?!? Neo-Nazi Skinheads and the Murder of Bob Buchanan.* Produced and directed by TESC student Ed Glidden, it was an interesting look at how Buchanan came to be murdered by two skinhead terrorists in August 1992. Glidden is to be commended for his interest, for his time and effort. However, it is a pity that there wasllno on-camera interview with Bob Buchanan Sr., nor any other downtown street people besides the friends of Bob Jr. Moreover, *there were no interviews of any people of color.* Although there was an interview with a law-enforcement official whom I later learned is of Hispanic heritage, there was no overt perspective from people of color even though the film's focus was on a person of color. It's clear that Glidden meant wee; but I must refer him to my *Note of Thanks* in last month's issue of *WIP.*

While watching the film my thoughts drifted back to the previous Saturday evening, when I'd gone for a little downtown stroll with some friends. Anna Schlect had organized a rally and march to protest a resurgence of violent hate crime, and it was one of the finest civil rights demonstrations that I've ever seen or been a part of. More than 150 people of many backgrounds gathered at Sylvester Park to let it be known that this community will not tolerate neo-Nazis, homophobes or any other hate-mongering terrorists. We put local law enforcement on notice that we are counting on them to deal with hate criminals, and that we will use the laws and courts to make our streets safer. And through media coverage of the event, Klansmen, Skinheads, homophobes and their ilk know that we are watching for them. They prefer to act out of the public eye, but we are using knowledge and education to spotlight them, so that there will be nowhere they can go without being recognized, denounced and condemned.

We marched through the central downtown area: down Capital Way to State Street, down Columbia for a block, up Fourth--right past the 4th Ave Tav--and back down, up Capital again, to finish at the Park. There were no hecklers; indeed many passing pedestrians and motorists called or honked their support. There were no counter-demonstrators; no groups of drunken bigots tried to molest us. Maybe the heavy protection of the Olympia Police Department deterred them, and maybe they were just afraid. Despite their love of violence, skinheads and bigots are mostly cowards. Confronted with the quiet strength of a community, they have little choice but to hide and cower in their ignorance.

More than 150 people of many backgrounds gathered at Sylvester Park to let it be known that this community will not tolerate neo-Nazis, homophobes or any other hate-mongering terrorists

And while the rally, KAOS, and the film/discussion Wednesday night were all empowering, the power is tinged with sadness. As I walked home from Saturday's rally and march, I realized that even this will not stop the terrorists--not yet. They will continue to beat people, to murder Jewish people, to firebomb lesbian/gay/bisexual/transgender people, to arbitrarily persecute Muslim people, to burn and shoot and lynch people of color, to kill and assault women and children. It won't be the last time we'll need to

(Continued back page)

Part II

The Religious Right In Washington State: 1992/93

Joli Sandoz

Last month we ran profiles of six national multi-issue Religious Right organizations recently active in Washington state. Here is Part II of the story: regional and statewide groups. Remember that we've included only those activities which came to public attention.

REGIONAL

Oregon Citizens Alliance (based in Oregon)

Founded with a few names from an unsuccessful 1987 political campaign, the Oregon Citizens Alliance (OCA) six years later can boast 17,000 donors, chapters in 33 of Oregon's 36 counties, and a computerized mailing list of 265,000 addresses. OCA-affiliated Political Action Committees raised more than one million dollars last year. Lon Mabon, the group's director, recently took his show on the road, establishing OCA chapters in Washington (the Citizens Alliance of Washington, or CAW) and Idaho. Both affiliates have announced intent to sponsor statewide legislation to prevent governments from "promoting" homosexuality. Mabon also set up a second non-profit organization, the United States Citizens Alliance, early this year.

OCA-affiliated Political Action Committees raised more than one million dollars last year.

OCA successes have come at the expense of lesbians and gay men. The group has sponsored pro-family initiatives concerning abortion, land use and hate crimes. But its only victories at the ballot box have been the repeal of a governor's executive order prohibiting Oregon state agencies from discriminating against gays and lesbians (a repeal, courts later overturned, reinstating the order) and passage of 16 city and county measures designed to deny members of the gay community legal protection against discrimination based on sexual orientation.

OCA plans for expansion apparently caused a rift between the group and the Christian Coalition, which donated almost $50,000 to the OCA efforts to pass an Oregon anti-gay rights law last year. Several staff and supporters have also left the OCA, citing overly-aggressive political rhetoric and activities. But Mabon is unapologetic. He told *The*

(Continued page14)

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Eighteenth Annual Christmas Peace Vigil at

Percival Landing Saturday December 18

The Olympia Fellowship of Reconciliation invites the public to participate in its Eighteenth Annual Christmas Peace Vigil from 12:00 noon to 1:00 PM. Saturday December 18 on the Percival Landing boardwalk beside Water Street between State and Fourth.

The annual vigil has become an Olympia tradition. Signs are provided, but participants may bring their own. Children are welcome. Refreshments will be served afterward at another location.

"During this season of joy and good will, let us set aside violence and militarism, which are the opposites of joy and good will," said Glen Anderson, vigil organizer. "The vigil provides participants and passersby an opportunity to pause to consider replacing the war mentality with a peace mentality. Peace is so much more consistent with the Christmas spirit."

The Olympia Fellowship of Reconciliation also sponsors a weekly vigil at a different location, Sylvester Park at the corner of Legion and Capitol Way. That vigil has been maintained from 12:00 noon to 1:00 PM every Wednesday since March 5, 1980.

The Olympia FOR is the local affiliate of a broadly interfaith, international pacifist organization founded in 1914. The Olympia FOR was founded in 1976 and works on a variety of peace and social justice issues.

For more information call Glen Anderson at 491-9093.

Developer Plans to Build on Native Burial Grounds/Fishing Site

Don Eaton

On a forty acre point of land along the Columbia Gorge, an occupation has been in progress since a sacred fire was lit on September 27th. When Margaret Palmer, a Klickitat Indian, found her fishing scaffold pushed into the Columbia River, she decides that some form of resistance would be necessary. Developer Henry Spencer acquired the land in a quit claim deed from a subsidiary of Burlington Northern called Glacier Park. He plans to develop 33 one-half million dollar homes on top of native burial grounds, and treaty protected "usual and accustomed" fishing grounds. Spencer plans to call his development Klickitat Landing, a name gleaned from Lewis and Clark's journal that records the Klickitat as a friendly people fishing the point in the same way that Margaret Palmer does to this day.

A demonstration is planned for Thursday December 2 at noon in Sylvester Park Margaret Palmer, Chief Johnny Jackson, and Leroy Mills will speak before a march to the Capital to ask that lawmakers step up and honor the Yakima Treaty of 1855.

Klickitat county's environmental commission sent notice of the development to interested parties that included: the State Dept. of Ecology, Archeology, Wildlife and Streams, the BIA, and others. Nine agencies responded with concerns about the adverse effects of this development long before the occupation of the point. Klickitat county then filed these objections and found a "determination of non-significance" that exempted the developer from filing an environmental impact statement.

Spencer insists that he has always planned to "guarantee" access to the Columbia River Indians on the planned development. It was later discovered that the 100 foot access that Spencer was "offering" the natives was underwater. The property extends down into the river because the deed was written before the dams were built on the Columbia, and it would seem that Spencer has also reserved his right to "develop" his underwater holdings that are exposed twice a year when the river drops. The native peoples claim that Spencer's access concessions are meaningless because the development will make the site un-fishable by any standard.

Over 200 Indian and non-Indian supporters gathered at Nanainmi Waki Uulktt (the indigenous peoples name for Lyle Point) on Sunday for ceremonies, prayers and ceremonial dinner. What these people would like to see -- is for final plan approval to be held off until the issues of treaty rights, freedom of religion, vacation of public county roads and the protection archaeological, cultural and wildlife issues are resolved. They would like Spencer to learn more about their culture and way of life before he says he's "given them what they need."

WIP Schedule

WIP Article submission deadline is Wednesday Dec. 22
Also on that day, there will be a meeting at SPEECH at 7 pm. SPEECH is 218 Fourth Ave. Call 705-2726 for info.

Proofreading Meeting
Tuesday Dec. 28 at 7pm at the Olympia Timberland Library

Policy Meeting
First Tuesdays Dec. 7 & Jan. 4 @ 7pm. Call 357-4705 for place.

For advertising information call ad representative

Dave Campbell at 352-6132

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Works In Progress

Mission Statement: This organization is dedicated to promoting mutual understanding among diverse cultural groups and providing a voice for peoples disenfranchised by the dominant culture. We encourage the presentation of material by those most affected by exclusionary and unfair practices. Our aim is to explore the meanings of injustice and democratic participation in our society and in relation to the emerging global transition.

Anti-Discrimination Clause: We will collectively endeavor to be sensitive and respectful to all those oppressed in this society, and their issues. However, if and when we should make a mistake in this regard, we expect to acknowledge it and to express regret for injury or insult given.

The following statement will become part of the Editorial Policy and will be the governing tool for the Anti-Discrimination Clause: *WIP will make every effort to work with the contributor of material considered by WIP to be offensive in order to reach a mutually agreed upon resolution, but WIP reserves the right as a last resort to edit or not print submitted material.*

WORKERS IN PROGRESS

Jerome Johnson, Zachary D. Lyons, Marvin Saillard, Carol Poole, Pat Tassoni, Greg Hohnholt, Scott Yoos, Greg Bye, Dave Campbell, Pat Holm, Evelyn Montague, Marie Smith, Teresa Jennings, Chris Russo, Sylvia Smith, Dave Zink

Works In Progress is a community newspaper sponsored by the Thurston County Rainbow Coalition. Opinions expressed do not necessarily reflect those of the Rainbow Coalition or the Workers In Progress and are solely those of the authors.

Keep those letters and cards coming. Correspondence and articles are always welcome. If possible submit articles on disk (Wordperfect). WIP reserves the right to publish in whole or part all submissions; so for editing purposes please enclose your phone number. Send submissions to Works In Progress, PO Box 295, Olympia, WA 98507.

Collective Anthology by Students of Color

In an attempt to build a supportive, collective environment for people of color to express themselves creatively, students at TESC are in the process of organizing a collaborative effort to publish an anthology of written work. Currently, the Evergreen community, as well as the city of Olympia, are desperately lacking in resources and services for people of color. Along with this exists a silence of our voices due to institutionalized racism in local publications and media sources. This is a project fueled by a need for group self-empowerment.

Our intention is to create 500-1000 copies of a 60-100 page book to be distributed to bookstores, libraries, schools, community centers, etc. within the region. The current timeline consists of collecting submissions until mid-December or January. A collective editing team will meet regularly to review the pieces under faculty supervision. During the first few weeks of January, a public relations/fundraising committee will present a budget proposal to the Evergreen Student & Activities board to solicit funding. The rest of the academic quarter will be devoted to graphic design and desktop publishing before sending the material to a publisher.

Students interested in earning internship credit for their efforts will be required to do a great deal of networking and publicity to raise local awareness and support for our project. Editing decision, format design, and computer layout are also part of the process. Finally, students will need to contact and deliver the finished product to appropriate distribution sites.

Our goal is to use the proceeds from the book sales to fund a similar project next year and turn this into a annual publication. That is why we need as many students, staff, and faculty as possible, to get involved and pass on the knowledge in the future. For people interested in making written submission, there is a drop box in the First Peoples Advising Service area in Lib. 1407c on the first floor of the library. Anyone interest in taking part in the production process, or who wants more information, please call Maia Huang at 866-6000 (x6284). We appreciate any help you can give, so please get involved and join the fun!

Disability on the Margins

This is a dialogue jointly compiled and written by Curtis Hays and D. Maia Huang

MH: What is your connection with disability?

CH: I have a spinal cord injury. I received it in an automobile accident; and so I use a wheelchair for mobility.

MH: What were your first thoughts about disability after your accident?

CH: I realized that my life was going to be different on some very fundamental levels. I didn't think so much about what I could do, but about what I couldn't. That's something that I no longer think about, because as trite as this might sound, there are very many things that I do now which I would never have done before. It's all about the life you live, not what might have been, and I think that's the way we all have to live. After the accident, I realized that I was no longer a "normal," but that I was now different. I was outside of the "normal's" frame of reference.

MH: How did this make you feel?

CH: I knew everything would be different. People would see me differently when essentially I was the same as before. Now I realize that, in a way, even I can no longer make this claim. I am different. I see the world from a different frame of reference, that of an individual who is stigmatized.

MH: How does this affect your daily life?

CH: I think that any person who is stigmatized, and by this I mean, anyone who is not a part of the dominant culture, and who is also judged by others' presuppositions or prejudices, faces choices. They must choose what, when, and how to address these prejudices. You face attitudinal barriers and issues of access, and when you think about it, they're not simply architectural, they might manifest themselves in this way, but they really go beyond that. The same resistance that I face in bringing about a more accessible environment for me, others who are oppressed face similar opposition. It just manifests itself differently. Those who have the say-so have the ability to justify saying "no, we don't want you here." They just have different means for exclusion.

MH: Have you faced prejudice from groups that would be labelled as oppressed?

CH: It happens. I think for any progress to occur, coalitions have to be built. I think on the whole, people with disabilities have, throughout history, been placed last. We have not been granted full status as an oppressed minority as the 1964 Civil Rights Act recognized other minorities. Something that has concerned me recently is how people, being able-bodied, and a member of an oppressed group, cope or fail to cope when they become disabled, especially if it is a disability that cannot be concealed. This person has a problem with oppression from the "in-group" and the "out-group." It's problematic, but when thought of in these terms, an individual and groups can begin to understand how to surmount barriers to communication. Once this occurs, I think some progress can be made in dealing with the oppression within oppressed groups and between stigmatized groups.

MH: Can able-bodied people show support or solidarity for people with disabilities without overstepping boundaries of respect and personal independence?

CH: Even that question is loaded, and that has to be recognized. We must use this language to address the problem, but within the words used, a second meaning exists. This language reifies a false dichotomy. I have a disability, but this doesn't mean I'm not able. Once this is recognized, and I mean, fully recognized, then it follows that when society, that is a person, limits another by whatever means. This amounts to denying a person's basic human rights. We have to see the other as being human and all else follows. So I guess what it amounts to is a degree of self-criticism, exposing where we deny the humanity of the other. Out of this attitude real dialogue can occur.

We have to see the other as being human...exposing where we deny the humanity of the other. Out of this attitude real dialogue can occur.

MH: What do you see in people when they approach you?

CH: I see people confronting their fears. I mean, think about it. If you're white, you're not going to turn black. But something can sure happen to you. You could end up like me, if you're lucky. In this materialistic society, it seems like people think in terms of what you don't have instead of what you are. People think of themselves that way. They get Jonsed. And if you do that to yourself, think of what you do to others without even realizing it. You've limited them, and in doing so, limited yourself.

MH: So, you're not seen as a whole person?

CH: Yes. People see you as a thing. That's a part of the phenomenon of labelling, the mechanics of exclusion. If I'm not seen as a whole person, it's easy to justify my not having or not being allowed the same things a "whole person" takes for granted. Take sexuality for instance. If you're a person with a disability, society really doesn't see you as a sexual being. In a way, it's a double-bind. You could be sexy as hell, as you know, there are 10,000 different ways to "do it," but if no one else sees you as a sexual being, it becomes hard to see yourself as such.

MH: Do you think we can get beyond these preconceptions and stereotypes of each other and ourselves as oppressed groups?

CH: Yes. We have to stop placing limitations on others and ourselves. I guess it takes an exercise in imagination. And you have to take risks and be willing to give up some part of yourself unconditionally. If you're not willing to risk some part of yourself, what you do is trivial. Because only by, in essence, giving up a part of yourself to another, can you become a part of them, and they of you. To me, this is how you learn to see through another's eyes. Then think we can transcend the limitations that we so willingly surrender ourselves to. ❋

Honoring Diversity in the Community

Jennifer Collins

On October 5th, 1993, I was given a choice. Having cut my hair to less than a 1/2 inch, I was told by my employers that I could take two unpaid weeks off to allow for my hair to regrow and then continue working for them or I could "move on." After discussing the issue and agreeing upon the ideas that, (1) my hair would not grow out to the required length of one inch in this amount of time, (2) the length of my hair, or in my case, the lack of length did not in any way affect my job and that, (3) my employers were in fact pleased with all other areas of my job performance, I reluctantly decided to quit.

I called and talked with the folks at the Employment Security Department and found out that it is not illegal in the State of Washington for an employer to set what I would call a discriminatory policy on hair for their employees. With this knowledge, I decided to write this article to express and share with the community of Olympia my feelings concerning this issue.

I am fearful of legalized discrimination. I am fearful of the message that this sends out, the pattern that this sets in motion, and the community that would allow and accept this fear of diversity, this alienation of the self from the individual by denial of choice, and the lack of personalism that places the desire for money above humans and their wholeness.

This experience has lead me to believe that I am presently living in a Bourgeois Capitalistic society which is based on the power of hiring and firing. Peter Maurin, who was one of the first contributors to the radical publication *The Catholic Worker* said, "Where only an increase of riches or profit matters, then economic activity has at its heart an ethical void." Having experienced what I would say is a perfect example of this with my employers at The Dancing Goat Espresso Co. I found myself disillusioned. I thought I was working for two individuals who were supportive of diversity. Instead I find myself wondering if Goats will now choose to deny service to folks who are, by way of hereditary means, losing their hair and going bald, or other individuals who because of some physical disease have lost their hair through such medical treatments as Chemotherapy. Why is any kind of discrimination okay? What is it about discrimination that folks have a difficult time understanding? Discrimination hurts the individual and therefore the community!

Why is any kind of discrimination okay? What is it about discrimination that folks have a difficult time understanding? Discrimination hurts the individual and therefore the community!

Consciously or unconsciously, realities are chosen and created through our ideals and desires. I foster the ideal of a community that not only allows each one of us to be who we think we are, but that not only allows each one of us to be who we think we are, but encourages it. Only through this complete acceptance will folks feel safe. It is this feeling of safety that in turn spawns creativity and lays the groundwork for self-imposed changed.

Personalism, to me, is the realization that the only person that I have the ability to directly change is myself and the only power that I have to change others is exercised through my example. I will honor diversity! I will honor diversity!!! ❋

Waco, Wyoming

Death of a Local Economy

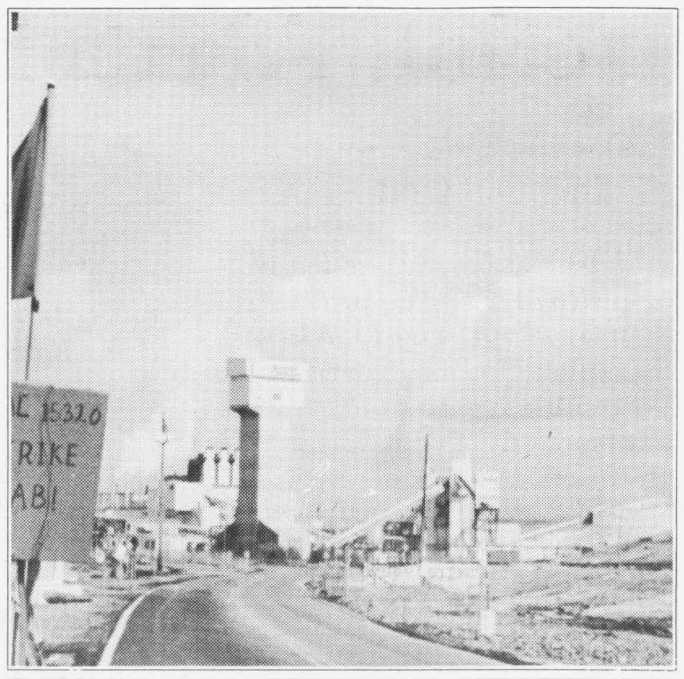
Sonya Bedillion

General Chemical is a soda pot ash mine located in Green River, Wyoming. On August 1, of this year, a strike was called by the 460 members of the United Steel Workers of Local 15320. Their story is our story because union-busting has become a favorite play of post-Reaganomic businesses.

Problems really began for the mine back in 1986 when General Chemical was sold by Allied Chemical. General Chemical, which is run from New York, is also partly owned by Japanese and Australian business owners. They pleaded with its workers to cut back on costs and benefits in order to keep the plant operating. These concessions have meant a loss of bus service to the plant (Wyoming in the wintertime can get very treacherous to drive to work in every day), having to choose a less expensive and yes, with poorer services, changes in retirement benefits, no yearly wage increase for the last three years, poor safety standards with no improvements. The workers of the plant are tired of settling for scraps while the company buys new trucks for middle management employees and gives clocks instead of real bonuses to its workers. In many of the strikers' minds things have been bad ever since General Chemical bought the company.

...it is a symptom of our greater disease: to expect more for less, to allow a business full reign enough to bring in scab workers and have this be an accepted practice.

I was in the Green River area the last two weeks of October, and I went and talked to many of the picketers, who have been and are there twenty-four hours a day since August 1st. All I talked to had been with the company for at least 15 years and did not know what they would do if the strike was not settled so they could go back to work. I talked to two men that had lost their homes and were living out of their trailers. It has been a very violent strike for many of the workers. There have been at least two situations where scab workers hired by the plant have pulled semi-automatic rifles on the picketers. Every day the police are called out to escort BTI trucks which haul material in and out of the plant. BTI is non-union so they can cross a picket line. All the vehicles I saw had plexi-glass taped on their windshields to protect them from the rocks being hurled at them.



General Chemical has refused to sit down and negotiate with the workers, and according to union officials have canceled any meetings that have been set up. Instead, General Chemical has petitioned the courts to limit the number of picketers, retained federal mediators to investigate suspected illegal acts of certain picketers. Many of the workers feel that the company is trying to break the union. This is not surprising since there are six mines in the Green River area; four have been union-busted and FCM, the other union mine will have its contract renegotiated in June of 1994.

The reason I write about General Chemical is because it is a symptom of our greater disease: to expect more for less, to allow a business full reign enough to bring in scab workers and have this be an accepted practice. Traditionally, government has had a firm line against getting involved in labor disputes. But what about all the assistance governments give to business. We would not have the humungous organizations that we have now if it were not for government organizations and unregulated mergers (thank you Ronald Reagan).

It is important for us to be aware of any and all strikes that are going on around this fine country of ours. You would only know of this strike if you lived in the Wyoming "wilderness," yet union busting is happening everywhere with businesses investing in the bottom dollar. Yes, the picketers have been getting more restless and less hospitable to the company, but it is a direct result of being shut out of negotiations for more than three months.

If you would like to support the strikers' efforts please write to General Chemical Corporation at 324 Allied Chemical Rd., Green River, Wyoming or The United Steel Workers Local 15320 at (307) 382-3307. ❄

I593 Will Not Prevent Crime

Nancy D. San Carlos

I wonder how many voters know the origin of Initiative 593, (aka "Three Strikes and You're Out)? It was written by a young man who had been assaulted and hit with a club. He suffered pain, anger, and all of the natural feelings of any victim. After the pain subsides, most people begin to go on with their lives. This man however, decided he not only wanted *his* attackers to be locked up for the rest of their lives, but everyone else who commits a very wide range of other crimes.

I can't help but recall a man I met several years ago, a wealthy businessman whose much loved only son, 19 years old, was brutally beaten by a gang in a New York City park. The injuries were extensive, including permanent brain damage.

The father toyed with becoming a vigilante, seeking and then shooting down the teenagers who'd hurt his son so badly. "Luckily," he explained, the kids were soon caught and put in jail.

As he waited for the trial to begin, he wondered what had happened in their lives to cause them to almost kill a total stranger. He began an investigation of each of the gang members. He became appalled by their dysfunctional families, neglect, drug and alcohol abuse, their many incarcerations is state juvenile facilities and the lack of treatment and counseling.

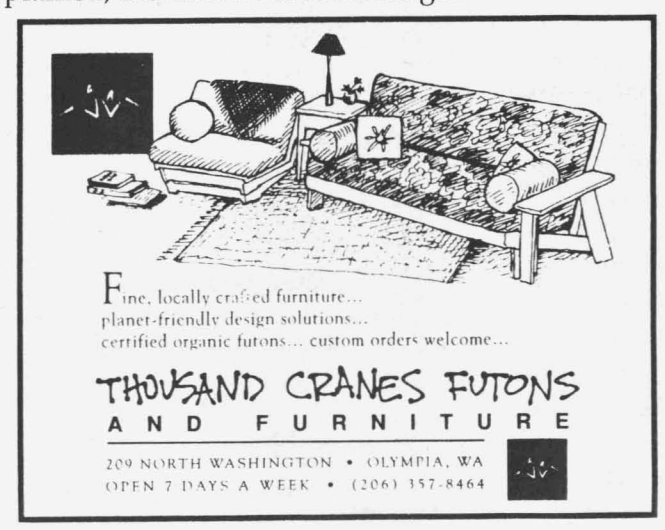
This man was appointed by the Governor to be the Chair of the New York State Commission on Corrections (an oversight organization.) He persuaded several companies around the state to start inside programs to train prisoners for well-paying jobs upon parole. A very famous cooking school in the Hudson valley offered to train men to become chefs.

My friend then checked out the state adult prison system, and was horrified to find only one drug rehabilitation program in each prison, reaching only 20-30 men at a time, and each having waiting lists running well into the hundreds.

My friend then checked out the state adult prison system, and was horrified to find only one drug rehabilitation program in each prison, reaching only 20-30 men at a time, and each having waiting lists running well into the hundreds. He also saw how few vocational training opportunities existed.

Anger and rage are normal first reactions all victims experience, but revenge cannot be the basis for law. Quick fixes sound good for a few minutes, but as with all other complex social problems, rarely work.

Initiative 593 will *not* reduce crime. It *will* either increase taxes or, cause funding cuts from programs that prevent crime. ❄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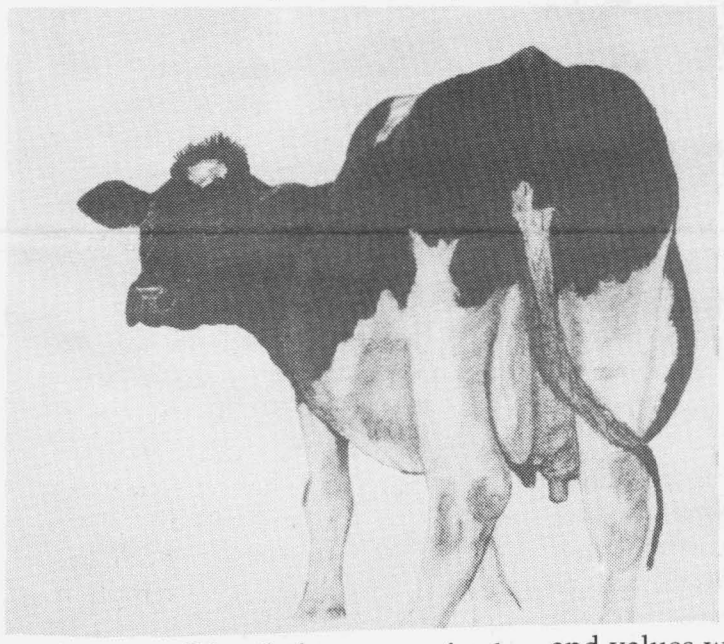
Action Alert: BGH Approved

Zachary D. Lyons

Nutshell: Bovine Growth Hormone (BGH) was approved for commercial use by the Food & Drug Administration on November 5, 1993, initiating an automatic 90-day moratorium on its use during which BGH opponents may organize. What follows includes updates on the BGH controversy and a list of suggested anti-BGH actions from the Pure Food Campaign.

On November 5, the Food & Drug Administration (FDA) announced it had approved the Monsanto company's version of genetically engineered Bovine Growth Hormone (BGH). BGH has been hailed by the chemical companies which developed it as a way to increase milk production in cows as much as 25%. But BGH has been assailed by the Pure Food Campaign of the Foundation on Economic Trends and others as an attack by the chemical companies, mega-dairy conglomerates and some federal government agencies on small family farms, pure food and the cows expected to produce the extra milk, at a time when the U.S. dairy industry continues to produce surplus milk without BGH.



A Call to Arms

A call to arms of sorts has been sent out by BGH opponents, who wish to take advantage of the 90-day moratorium on the use of BGH. The moratorium, added by Senator Russ Feingold of Wisconsin to the Budget Reconciliation Act which passed in August, prevents the sale or use of BGH for 90 days from the date of FDA approval.

The intent of the moratorium is to allow BGH opponents the opportunity to organize against BGH before it actually reaches the marketplace. The intent of this issue of *The Boycott Monthly*, therefore, is to present to food retailers, schools, individuals and local government leaders some suggested actions that can be taken to oppose the use of BGH, now scheduled to begin February 3, 1994. It is not the intent of this issue to explain BGH and the issues surrounding it in depth. For that information, refer to the Winter 1994 issue of *The Boycott Quarterly*, the Center for Economic Democracy's (CED) other publication, or contact the Pure Food Campaign.

February 3, 1994 is Boycott Day!

The Pure Food Campaign suggests several courses of action in response to the FDA approval of BGH, including boycotts, *buy*cotts and local labelling legislation.

The major prong of the assault on BGH is the BGH boycott. The Pure Food Campaign has been promoting it, and the CED has been listing it, for years. The concept is simple: don't buy dairy products from dairy producers who accept milk from dairy farms that use BGH.

There's only one problem. When the FDA approved BGH, they refused to require that products from BGH-injected herds be labelled. So it is hard to know which products are affected by BGH, and which are not. The Pure Food Campaign therefore suggests that consumers, grocery stores and restaurants assume that all dairy products are from BGH herds unless they are labelled otherwise. Fortunately, the FDA will allow dairy producers to put labels on their products stating that they do *not* use BGH. That's where the *buy*cott comes in.

A "*buy*cott" is essentially the *opposite* of a boycott. It is used to encourage the purchase of products from businesses with operating principles and values which *buy*cott organizers would like to support.

Opponents of BGH have found that, without FDA required labels alerting consumers to dairy products produced *using* BGH, the only way to actually boycott those products effectively is to label dairy products which are BGH-free. Then activists can simple ask consumers to *buy*cott BGH-free labelled products, boycott unlabelled dairy products and force dairy producers to have to choose between customers and BGH that way.

A standardized label is being developed during the 90-day moratorium, and FDA has established specific guidelines to follow in order to legally qualify for use of the label. One such guideline is that the term "rBGH" be use instead of the more well known "BGH."

The reason for this is technical. "rBGH" stands for "recombinant Bovine Growth Hormone." "Recombinant" is the word the scientific community uses for "artificial." Bovine Growth Hormone does, in fact, naturally occur in cows. However, "rBGH" is a human-created substance that is designed to act like the natural stuff in order to elevate the hormone's level in subjected cows in order to make their bodies grow faster and produce milk faster. The bottom line is that rBGH is an additive.

The Pure Food Campaign has already begun to compile a list of dairy producers whole have agreed to use the "rBGH-free" label. Dairy producers wishing to join that list are encouraged to contact them, and grocery stores and restaurants looking for "rBGH-free" producers can get the list from them. Still, the Pure Food Campaign would like retailers to use the 90-day moratorium to solicit commitments from their dairy suppliers that they will go "rBGH-free," using the label on all their products and refusing to handle any non-labelled products. And retailers are asked to formally commit to going "rBGH-free" with all of their dairy products used or sold, and to show the "rBGH-free" label at the entrance to their business, much like many restaurants have "No MSG" signs.

There's only one problem. When the FDA approved BGH, they refused to require that products from BGH-injected herds be labelled.

Consumers are asked to demand that their grocers and restauranteurs commit to only using "rBGH-free" labelled dairy products, to explain to these business people why this is important to you, and to encourage them to make the same demand of their dairy suppliers.

Another area of concern for the Pure Food Campaign is school cafeterias. Obviously, dairy products are a major part of most school lunch programs. Again, getting a commitment from school officials to only purchase and serve "rBGH-free" labelled dairy products is encouraged.

Remember, the *buy*cott of "rBGH-free" labelled products is designed to encourage and create markets for "rBGH-free" products while at the same time providing an alternative to products that come from rBGH injected herds, thus facilitating the *boycott* of those products. But BGH-opponents have an additional approach to the labelling issue up their sleeves. Local legislation.

Local legislation can require labels to be placed on dairy products that have been produced using rBGH, or in businesses that sell them, if those products are to be sold within that local jurisdiction. In fact, the cities of Chicago and New York have already draw up such labelling laws, and the Chicago City Council passed a law in August requiring retailers to post signs notifying customers that products for sale have been genetically engineered.

"The Chicago ordinance presents a wonderful precedent for action in other cities," said Ronnie Cummins of the Pure Food Campaign, "and has also provoked an angry response from the biotech foods industry."

The tactic of local ordinances is sort of a divide and conquer approach. BGH-opponents acknowledge that the biotech industry's huge resources have helped it fight off national and statewide labelling requirements. But the sheer number of potential local ordinances could overwhelm the industry, opponents hope.

It comes down to this. February 3, 1994 is the first day that Monsanto can legally sell rBGH. John Stauber, consultant to the Pure Food Campaign put it this way:

"On February 3rd and thereafter, consumers will choose between 2 kinds of milk and dairy products: 1) *BGH milk*: Dairy products from cows routinely injected with genetically engineered bovine growth hormone. *Consumers will boycott BGH milk and dairy products*. 2) *rBGH-free milk*; Dairy products from cows certified by responsible companies *not* to have been injected with genetically engineered BGH. *Consumers will seek rBGH-free milk and dairy products.*"

For more information on rBGH-free products, how to be certified and labelled rBGH-free, how to organize locally and/or how to establish local labelling laws, contact the Pure Food Campaign as follows:

Pure Food Campaign
1130 17th Street NW, #630
Washington, DC 20036
202-775-1132

For more detailed information on the issues surrounding BGH, contact the Pure Food Campaign, or refer to the Winter 1994 issue of *The Boycott Quarterly*.

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Advocating for Children

Steve Kelso

The following interview is reprinted from Overview *May 1985.* WIP *has edited it for length.*

Forty years ago, the 1945 edition of Dr. Benjamin Spock's *Baby and Child Care* began a revolution in child rearing which continues to this day...

The fifth edition...is the first to have a co-author: Dr. Michael B. Rothenberg, a Seattle pediatrician and psychiatrist who is Benjamin Spock's chosen collaborator and successor. The two worked together for two years revising the edition and adding information on such subjects as diet, stepparenting, and child abuse. Rothenberg will have sole responsibility for the next edition...

[At the time of the interview] Rothenberg is on the faculty of the University of Washington School of Medicine and is a member of the medical staff at Children's Orthopedic Hospital in Seattle, where he supervises pediatric residents working with children and families. His role as an advocate for children extends well beyond the boundaries of his academic and medical professions.

Why do children need advocates?

Because they don't have any money and they don't have any votes. They are certainly no politician's constituency, and lacking that they need somebody to advocate for them.

Our society is so child oriented and so incredibly rich materially, yet for all of our romanticizing and idealizing of our children, we still in many areas give them short shrift.

We have - just roughly speaking - about ten percent of the day care facilities that we need in this country, where 55 to 60 percent of married women are working outside of the home as a matter of economic necessity and need somebody to take care of their small children.

We have a public school system which is by and large an unmitigated disaster, and which in my view is not going to be fixed by giving children another hour per day in school, another month per year in school, and more homework.

We have a law and justice system which still, in most places in the United States, fails to give children the same rights and privileges under law that it gives adults.

We have a health care system that basically disenfranchises enormous numbers of children, and their mothers particularly, because we don't have universal health insurance in this country.

We have a mass media system, particularly in the form of television, which broadcast around the clock seven days a week, and whose three major networks have zero hours of regularly scheduled programming a week devoted to children between 8 am on Monday morning and 5 pm on Friday afternoon. There is a massive amount of violence, still averaging upwards of 8 to 10 violent episodes per hour of broadcast television, and a rapidly growing amount of distorted sexual behavior among and between adults, and our children are regularly exposed to that in large doses.

We have a toy industry which grosses well over $9 billion a year and produces, perhaps unwittingly, something in the neighborhood of 700,000 toy-related injuries and accidents a year, some 10,000 of which result in the hospitalization of children.

We have the worst record by far of any modern wester industrialized country in relation to child abuse, whether it's the incidence of child abuse, prevention programs, or treatment programs once child abuse has occurred.

I could go on and on. You name a segment of our society, and I will respond to it in terms of why children need advocates. Kenneth Clark wrote that for 200 years America has exploited children - first on the farm, then in the factory, and now as cognitive whizzes, and that's putting it politely as far as I'm concerned.

And yet you say we are a child-oriented society. What do you mean by that?

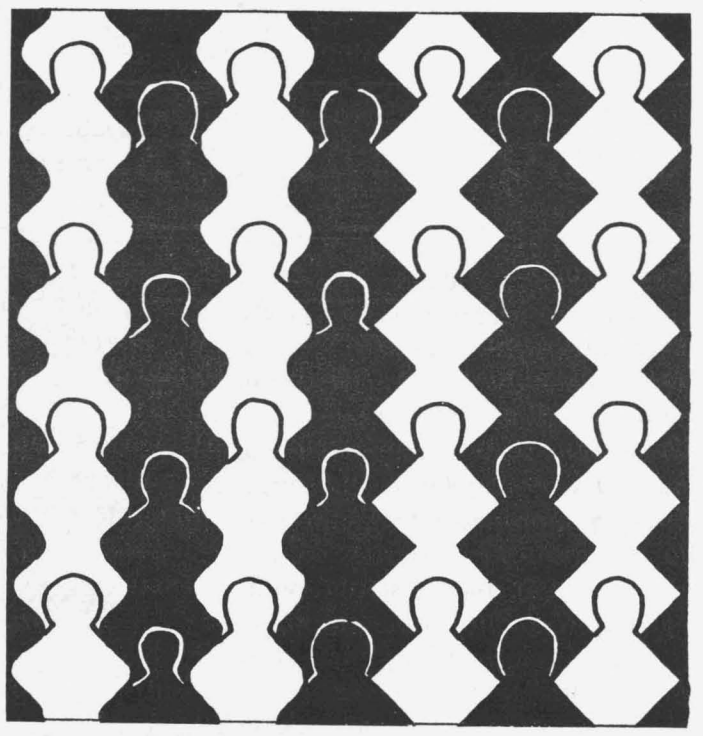
As individuals parents of individual children, I think we really care about our children - and when I say children I am including adolescents. But when it comes to putting our money where our moth is, we just don't do it. Part of that has to do with the fact that we are at one and the same time the most youth worshipping and death denying society that's ever been described by cultural anthropology. We adults - many, many of us - are crazed about fitness. We want to look svelt and gorgeous and young forever, dressed in our designer jogging suits and sneakers, and in a sense we are competing with our children all the time. It brings about tragic results.

We talk about our children a lot. They are like possessions; I've got two TV sets and two cars and a boat and a house in the country and three children, and I keep my children dressed in designer clothes too.

The fact of the matter is that English common law, from which we draw our own legal system in this country, up until almost the beginning of this century defined children as chattels. They were no different than property that belonged their fathers - not even their mothers - and I think we haven't gotten past it yet. I really don't. A famous historian of childhood once wrote that the history of childhood is a nightmare from which we are only just beginning to emerge, and he wrote that in 1950 or so.

Do you think there are subtler forms of abuse, that we don't call abuse as such, that don't get referred to CPS?

I think that there is an unmeasured quantity of emotional abuse of children which never gets referred to CPS because CPS has a hard enough time dealing with the blatant physical abuse of children that comes its way with its limited facilities, but which is part and parcel of may parents not understanding what in fact are the normal emotional needs of their children at different ages and under different circumstances. As a result parents are unable to recognize the cues and clues their children are giving them, so they don't respond at all or they respond inappropriately, and it winds up being a form of emotional abuse, or more often neglect - a simple failure to recognize the need of a child.



Would you agree with the statement that if you treat children well from the start and nurture them and give them what they need in positive ways that they are generally going to end up okay?

Yes. I feel very strongly about that. I recently had a TV crew out here doing part of a piece on drug abuse, and they raised the question of peer pressure - the role of peer pressure in drug use and abuse among adolescents and younger children. I made a comment to them which I think is germane to this, which is that in 31 years of being a pediatrician and child psychiatrist, I have literally never seen a single child, a single adolescent, who became a drug abuser or a delinquent or any other bad thing *simply* because of peer pressure and *only* because of peer pressure.

I think peer pressure is very real and can be very powerful, but I do believe that if a child comes from a home in which the child from the beginning is made to feel truly valued, like a worthwhile person, is given love and nurturance and support, which includes having limits set and being disciplined when it's appropriate, and being given by his or her parents some values that are broader, that is societal - moral values about what's important in the world and how should one spend one's life - that by and large, barring some horrendous series of unforeseen circumstances, those youngsters ought to do pretty well, even in a very difficult society, which is the one we've all got to live in.

What are your views on corporal punishment of children?

I have a very strong feeling that there is *no* place, anywhere in the public or private school systems of this state, whether secular or parochial, for physical punishment. I also think that under ideal conditions we shouldn't have to hit our children at home either.

The current edition of *Baby and Child Care* in fact reflects a change in Spock's thinking on that subject. Even though both he and I recognize that spanking is a relatively common practice in this country, I think that;s a reflection of our difficulty in parenting rather than something that is natural and normal.

Just stop and think for a moment, if you were working in an office or a factory and you made a mistake, can you imagine you boss rushing in and grabbing you and giving you a whack on the rear end or across the face? It would be unthinkable, and certainly if it happened you would have the person in court for assault and battery. And yet we do that with children.

I don't think it really solves any problems, but it teaches the child to be frightened of people who are bigger and stronger than he is. It teaches the child that bigger and stronger can get their way over weaker and smaller regardless of the justice of the circumstance, and I think it's a bad lesson for us to be teaching our kids.

Do you think most parents need some education on how to be parents other than what they get sort of by osmosis?

...If I became emperor of the world tomorrow, after I outlawed war, which would be my first move just so we could all stay alive long enough to try to solve all the rest of the problems, one of my next moves would be to mandate that, universally, all children would be given a course in child development, beginning around the sixth grade, as part of their schooling. I don't think there is any better way to prepare youngsters for eventual parenthood than to have them take care of little children under the supervision of somebody who really understands what's going on with those children. Why are they doing what they are doing right now? What does that represent in terms of their normal developmental needs, physical and emotional, spiritual, educational, the works.

(Continued next page)

...for all of our romanticizing and idealizing of our children, we still in many areas give them short shrift.

(Advocating, continued)

That's the kind of health education that I would love to see built into all curricula everywhere. It would probably be the best antidote of all for child abuse, in terms of real prevention. You wouldn't just do it with nursery-primary age children, but as the youngsters themselves got older they would continue to be involved with older children, so that you would have high school seniors, for example, tutoring, or helping to be a coach in some sport, or hiking, or whatever with freshmen in high school. It would be a fabulous opportunity. And they would not be related by blood, which would make it easier because you wouldn't have all that family emotion churning around in the system.

Is that happening on a large scale anywhere?

I'm not aware that it's happening any place except in a few private schools. I don't know of any public educational system that has ever tried to incorporate anything like this.

Say you weren't emperor, but you were a cabinet level official in charge of the Department of Children. What kinds of things would you try to do?

For years I have been saying that we should have a cabinet level position, in the United States federal government, for Secretary of Childhood and Youth or call it what you will. We need to have child advocacy at that level, because that's the level at which very very basic policy decisions are made about how we are going to apportion all our resources in this country, and I think some kind of very strong voice is needed at that level.

In the last few years we have all sat and watched the federal expenditure for defense increase by $90 billion while the federal expenditure for maternal and child services and other health related services has decreased by $70 billion. When you do that, you have got to produce a disaster, and by golly we got it. We have produced the disaster. We have children in the United States of America suffering from malnutrition - in the richest country that the world have ever known. There was a study that came out in a medical journal called *Pediatrics* that was done in Boston, Massachusetts, that scientifically demonstrated malnutrition in children of families where the amount of federal aid in the WIC program - the Women, Infants and Children Program - was decreased the point where there simply wasn't enough food going into these children at an age when they had to have a certain amount of high quality protein for their brain development.

The rationale is that we are going to have the states take over this burden. Any of us who is living in any state in the Untied States knows that hasn't worked at all. It only keeps getting worse and worse. I myself feel, to put it politely, dismayed - and that's really polite - at a federal administration which constantly talks about the need to defend us and the need to preserve "the sanctity of the family" while it goes about on a day to day basis doing things and setting policies that make us, as far as I'm concerned, more vulnerable. We may have the biggest missiles in the world and the most of them, but as a people we are becoming emotionally more and more vulnerable.

It sometimes looks as if human service advocates are their own worst enemies, especially when one interest group starts sniping at others.

I agree with you. What's the euphemism that everybody likes to use - distribution of scarce resources? I think it's a tragedy that all of us in human services have been pushed towards an adversarial relationship with one another. It's like there's a meager bone being thrown to a pack of hungry dogs. I'm including myself in this. The issue is not how can we stop fighting with each other by somehow rising above this and becoming more altruistic or by appointing a committee to decide which services are really more needy that the others. My position is we shouldn't have to be doing that at all. That's monstrous. We have a country that protects its missiles like they were treasures and subjects its real treasures - children and families - to hunger and malnutrition. There is an insane topsy turvy Alice in Wonderland turning upside down of values in all that. That's what all of us in human services need to yell about louder than ever.

We have a country that protects its missiles like they were treasures and subjects its real treasures - children and families - to hunger and malnutrition.

It's not just children who need advocates. As far as I'm concerned it's the American family, the American people, who need an advocate. My mother used to say the rich get richer and the poor get babies. That was in the 1930's when I was growing up in the middle of the Depression. Well, it looks like it's the same way right now. The rich are getting richer and the poor are getting babies, and the babies are getting abused.

Some would say well, they are responsible for their own babies. How would you answer that? These people have babies, and if they can't take care of them, why should that be my problem?

My answer is, whether you want it be your problem or not, it *is* your problem. You can't make it not your problem by refusing to pay taxes to support agencies and institutions that can prevent that vicious circle from continuing. Which way would you like to have it? It will come out of your pocket one way or the other. Do you want to pay to build more overcrowded prisons? Or do you want to pay less money up front and keep the people out of the prisons? And it really is that simple. It sounds simple-minded, but it's *not* simple-minded. That's really how it is.

When unwanted, unplanned, uncared for children abound in a society, or when downtrodden adults get more downtrodden they get more and more desperate and they get in more and more trouble and they don't just evaporate. They don't just go away. They don't even die. Eventually they do, but not right away, and in the process all the rest of us who are functioning at some reasonable level will pay for them. We do pay for them. Whether you pay by giving more money to your favorite set of charities or whether you do it because your property tax goes up, you are going to do it.

I would love to live in a society in which everybody is tremendously responsible and responsive and really takes care of himself and looks after his won business and behaves in an appropriate way all of the time. That would be wonderful. But it's not what we have. Not by a long shot.

If an issue like how to raise your children becomes identified with political points of view, is that a problem?

Sure it's a problem. My sense of it is that if people want to make it political they are going to make it political and there's not a damn thing you can do to prevent that. For example, Ben and I have been asked a number of times, how come you guys put in a statement about children's fear of nuclear war in a baby book? The answer is because we both are convinced that the greatest threat to the health and welfare of children and youth in this country is the threat of nuclear war, and we didn't feel that in all good conscience we could leave out a statement about it. We tried to make it as non-political as possible, but there's no question in my mind that it would be interpreted as essentially political. We recommend that parents try to reassure their children that they, the parents, are doing everything possible to find a peaceful solution to conflicts between nations. You could say, aha! - disarmament, nuclear freeze, eh? But you could also say listen, peace, that's the issue. Who wants war? Nobody wants war, everybody wants peace.

I think a lot of the solutions to the problems children are confronting in this country today are political solutions. Doctors can't do it, social workers can't do it, psychologists, public health workers of all kinds, they can't do it. Human service workers can't do it all by themselves as if they wee in a vacuum, because they are *not* in a vacuum.

We live in a democracy. We ought to, as a people, as *all* of the people, be making a true majority decision about how we want to spend *all* of our resources, and I don't know how to do that apolitically. I just don't know how to do it.

I can't say the state of Washington ought to reapportion it's budget and increase the percent given to children's services by X amount and expect that something is going to be done just because I said it.

I have to get out there and be political in two ways. I've got to raise other people's consciousness about this. I mean voters, the ordinary voters on the street. I also have to talk to legislators. I'm always writing letters to my elected representatives, telling them what I think needs to be done and how I want them to vote.

You don't just vote for somebody and give him carte blanche to do whatever in his best judgement he is going to do for you for the next two, four, or six years. He's your representative all the time, and any time he doesn't shape up you can tell him hey, you meatball, that's not why I voted for you. I want you to do this, or that.

I've talked to elected representatives a lot - and to their staffs even more - and I've learned a very tough lesson, which is how *little* legislators hear from their electorate.

You were quoted as saying that child abuse could in the long run ruin society. Do you really believe that?

I think it certainly could. I sometimes speak to business leaders, not because I am masochistic, but because I want to say listen, children do need advocates, and they need advocates in high places with a lot of power and a lot of money, and often that's the same thing - power and money. I basically say, "If for no other reason than enlightened self interest, I think you folks need to get involved with children's issues. You can't have a society in which every conceivable societal institution and agency that relates to children is being underfunded and eroded and have a society which has any kind of a future. Sooner or later that's going to catch up with you."

I think it's true that, in the long run, child abuse, certainly unchecked, can ruin a society. You wind up with citizens who are not going to be functioning real wee, whether it is in their ability to be parents themselves, or to serve the community in some altruistic way, or to simply be capable of being good American consumers of goods and services. You're not going to have the people you need, and that's why it's in one's enlightened self interest to do something about it.

Steve Kelso was editor of the Overview and worked for the Washington State Department of Social and Health Services when this article was written and first published. He currently is working with a local committee examining youth violence. ❋

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HOMELESS NEWS AND VIEWS

Volume 1, Number 1 December 1993

What you are looking at will be a regular feature here at *Works In Progress* : a separate section of our paper devoted entirely to local news, features, and information written either for and/or by the homeless in our community.

This space has been provided to our homeless neighbors and their advocates in response to what *Works In Progress* perceives as a nationwide crisis of ever-increasing regularity and pervasiveness; a crisis that continues to spread locally throughout our community at an alarming pace. Despite these crisis-level proportions, little has been done to establish affordable housing here, or ensure that shelter will be available for all people this winter. We believe that significant change has been slow in coming because there has been no dialogue between those who have the power to institute change and the homeless people who have little or no power to do anything but struggle to keep themselves from losing hope. We hope to alleviate this destructive silence, and the passive despair that is its most divisive by-product.

The aim of this section, then, is threefold: (1) First and foremost, we wish to make some contribution to dispelling the narrow misconceptions about who the homeless are and how these *individuals* became homeless. We believe that this can best be accomplished by (2) granting homeless individuals a free, uncensored medium with which to tell their stories, voice their concerns, and exchange information. By doing so, (3) the homeless will hopefully become more in our community's imagination than a faceless mass of people without homes—perhaps we who have homes will begin to understand the importance of considering what the homeless have to offer the future of our community rather than stigmatizing them for by what they lack in the immediate present.

In sum, we believe that despair is at the root of this crisis. Judging the homeless indiscriminately as shiftless parasites only increases the probability that they will accept these judgements and give up their struggle for self-sufficiency. We ask you to listen to them, and to consider taking a stand on this issue. (And if you're without a home, or care about the problems of someone who is, speak out in these pages! For information regarding submissions to this section of *Works In Progress*, please contact Greg Hohnholt at 943-5315. Write or speak with me soon!) ❄

Worse case scenario? Maybe!

by Letitia

From a personal perspective, I would like to share with you some glimpses of what it is like to be homeless.

You are not wanted or welcome to walk or park on the streets or in public parks. You are not welcome to frequent public establishments or rest on street corners, nor are you welcome even in the alleys. Bathrooms, bathing facilities, and laundries may become a real nightmare to obtain. You now own what you can carry around with you on your back, and shelter is where you can get it. You may have extra space if you are lucky to have a car, but this luxury only gives you shelter and some feeling of safety if you can find a place to park where you won't be fined for stopping or asked to move.

As your money runs out, you lose your car insurance and your tires go bald. You have no telephone or address of your own to give to those to whom you apply for work. Prospective employers who offer jobs with the promise of income comparable to better jobs in your past quickly drop you from any serious consideration when they hear that your message number is that of a shelter, Salvation Army or job search program. Your skills may be rusty, nonexistent, or you may even be told repeatedly that you are overqualified—when all you want is productive and meaningful work.

You dread resorting to asking friends or family for help again. You become embarrassed and avoid old contacts, or burn out your friends and family with your constant needs. You may become slightly paranoid as you begin to feel like a human fly about to be swatted every time you light. Your physical appearance goes down hill as you struggle with the daily necessities of just surviving. You may become mildly or severely depressed as time passes.

You apply for and receive public assistance, and you begin to feel hopeful that you can turn things around. Unfortunately, you soon find that you can't make ends meet with $339 plus food stamps because by this time, you have replacement needs: tires, shoes, clothing, etc. Medical attention, from caring but understaffed or underfunded sources, is catch as catch can, while emergency room staffs that have consistent services available tend to wish that you would take your unkempt self out of there.

Resentment builds as your basic needs go unmet and ignorance is met in most public situations. You are able, however, to share and sometimes complain to those who will listen. People who want to help you work long hours in volunteer and paid positions, but they sometimes burn out as they realize that they alone cannot solve your problems. They watch helplessly as band-aid measures are offered to cover gaping, open wounds. Under these conditions, people often forget that they are loving, loved, or even loveable.

Despite all of these difficulties, you try your best to divide up the $339 you have cover your monthly expenses. Housing is your first concern, and you consider your options. Low income housing through the housing authority, not counting section 8 housing, which has up to a two year waiting list, begins at about $450 per month—obviously over your head. All public housing has a waiting list and you must remain in an available and waiting state to be eligible when your turn does come. Where and how do you manage this wait? You could check the odds of finding shared housing, but first you have to find five compatible others willing to share housing and a landlord willing to let you in. Not very likely if you're living out of a car or on the street.

At this point, you may begin to lose hope, as the strength of your humanity withers. You start to hear rude and uncaring remarks that you may take in even when they are not directed at you. Even though you realize that others don't deserve them either, you may respond by condemning your fellows who seem to have worse circumstances than you do, or are less able or willing to fight to preserve their dignity.

These are beautiful circumstances to test the resources and reserves of human willingness and resolve. It may be easy for some to divorce themselves from these circumstances, or deny that it can ever affect them or their loved ones. However extreme my examples may seem, realize that these are the everyday experience of the homeless. Consider carefully how you choose to meet the needs of these people. Consider the future ramifications of letting their problems continue to spread.

Angry, hurt, people who fear for their very survival do not always go away when you ignore or make them unwelcome. They do not always choose to retreat into invisibility on the margins of society reserved for them. Remember two things: that this country and society began with the disenfranchised standing together in their power and strength to create a new reality, and that there is no longer a New World out there to retreat to. Are we yet willing to relearn these facts in the last frontiers of our minds and hearts; to utilize our existing resources in shared ways for all? ❄

First Baptist Men's Shelter breaks the hundred men barrier

by WIP News Service

As this month's issue of *Works In Progress* was going to press, the First Baptist's Men Shelter set an unprecedented and dubious record: it provided a warm place to sleep for 105 men on Wednesday, November 17th. On the following night, this record proved to be short-lived; the shelter hosted 112 men. These numbers were particularly disturbing because the number of men present at the shelter has generally hovered between 65 -75 during the early weeks of November.

While the First Baptist Shelter has recently hired more staff persons to lessen the fears and concerns of neighbors anxious about the security in and around the building's parking lot, numbers of this magnitude were not expected. Tim Leipold, the shelter's coordinator and head staff person, reported that an emergency staff meeting was to be held on Sunday, November 21st to discuss what action needed to be taken to ensure the safety of shelter staff and clientele. *Works in Progress* will cover this meeting for our January issue in this section.

CITY COUNCIL MEETING

Homelessness: Problem or Opportunity?

by Letitia

The budget being on the City Council agenda filled the hall to overflowing on Tuesday, November 16th. Funding for four issues were the primary concern to most of those present:

(1) The great need for another library to accommodate the growing population of our existing Olympia library facilities.

(2) Saving (and if necessary relocating) Olympia's outstanding Farmer's Market.

(3) Continuing the support of the vast network of senior volunteers who work and raise funds for a variety of programs locally.

(4) THE GROWING CONCERN FOR THE HOMELESS IN THE CITY OF OLYMPIA.

In this article, I am addressing the issue of homelessness. I spoke, listened, and observed, both as a member of the community and as a homeless person.

These are the thoughts and beliefs directly related to homelessness that I identified at the City Council meeting. I believe that while some may be more unseen and unspoken than others, they are all equally at the heart of the experience of the homeless, and are all fundamental to humanity's greater cry for justice, sustainability, and individual and societal ***well being.***

Eight people spoke on the issue of homelessness during the open mike portion of the council meeting. Here is what I witnessed, heard, and saw:

I witnessed :

- Minds and hearts open to change, as well as closed.
- The empowerment of voices speaking from heart and reason.
- The appeal and concern of the working poor, who realized that they, too, were but a paycheck or two away from homelessness themselves.
- The voice of a homeless working mother juggling the necessity of working nights and transporting and caring for children while lodging in a temporary shelter.
- The unspoken frustration of unemployed or inadequately paid fathers trying to care for families; men who feel the pain and self doubt that comes with not being able to provide the middle class American Dream for their families.

I heard :

- A compassionate appeal to all present to listen and really hear the situations and circumstances of the homeless.
- A plea for ignorance to be replaced by knowledge, compassion, and creative solutions.
- An invitation to the city council members to visit existing facilities and to get to know the homeless as people.
- A strong desire to break down the harmful stereotypes and conditions that separate and divide our community.
- Statements from Council members about what is being done; all the while feeling the frustration of those sitting near me, people who live the experience of having needs that are inadequately addressed or ignored.

I saw :

- The bright hope and appeal of a beautiful child who spoke to the Council thinking that she might make a difference by being heard.
- The yearning of children and adults alike to be a part of the solution.
- A willingness from the homeless and their fellow community members to risk their personal comfort to see this problem solved, even to the point of losing personal friends and connections.

From these observations, it is clear to me that how we perceive the issue of homelessness will determine how we continue to treat it. In my opinion, we can view it as:

A. Many separate issues, each to be band-aided over with temporary measures.

B. A local situation that is a sister to a nationwide dilemma we have neither the resources or knowledge to resolve.

C. A problem we wish to simply shut out or escape from .

D. *Or as a symptom of a treatable set of circumstances which ingenuity, the creative use of existing resources, human life energy and determination can resolve to the benefit of all.*

The choice is *ours* . ❋

Interview: Will's Story

Will Motz is a 31 year old homeless man who does not fit into the narrow stereotypes portrayed in film and network news media. He is a full time carnival worker who relies on unemployment benefits for a third of the year; during the September-January off-season. In addition, he is not a transient, having lived in Olympia for about 22 years. He talked about how he had become homeless, and what he thought should be done about the rising incidence of homelessness in our community.

WM: A couple of students from South Puget Sound Community College wanted to talk to a few of us about how we became homeless. And I guess one of the things that comes up most commonly is "Was this by your choice, or was it by other people's choice?" And as far as I'm concerned, it's by my ex-wife's choice. She ran me out.

WiP: Were you working then?

WM: Oh yeah, I was working 12-14 hours a day. I was doing construction. I've been doing construction for over 15 years. What I'm doin' now is...I just go to work for various carnivals..... I do what I do. I enjoy it. Sometimes it's kinda hard though, to enjoy it—I pay enormous amounts of money for child support. This year I was paying $800 a month.

WiP: How many kids do you have?

WM: Four. Three boys and a girl.

WiP: How long were you married?

WM: Five and a half years. My ex-wife and I had three children together, and an ex-lady friend of mine, after my wife and I split up, had a son together. So I pay child support on all four. It's really hard to get along these days. I get unemployment now because I've been working so long...

WiP: Is this the first year you've worked for carnivals?

WM: No, I've been working for them for almost ten years.

WiP: OK. So this is the first time you've worked long enough to get unemployment?

WM: No, I've had unemployment three different times, but I've always had someplace else to go to. I lived with friends for awhile...I've lived in this town for quite a few years. A little over 22 years, and I know a lot of people, I went to high school around here...and sometimes it's hard to see how the people around here don't help anybody. I mean it's sad, it's really sad. There's a lot of good people here [referring to the folks at the Bread & Roses drop-in center], and I guess you could say that they don't get any respect...They push us like outcasts.

WiP: How do you treat each other, I mean amongst yourselves?

WM: Everybody's equal, everybody's equal. I'm not putting us down. Everybody pitches in. Like I do the laundry everyday, seven days a week [at Bread & Roses]. And I work in the laundry room from 7:30 to 4:30. I do it everyday for everybody. I enjoy it.

WiP: Do you think there's a perception among the public that you guys are shiftless?

WM: Yeah, and well...they classify us as bums. But we're not, not at all. We're people, just like they are. We may not have a house to live in, we may not make

(Continued on page 13)

DALE AND DIANA'S STORY

by Dale

Our names are Dale and Diana. Our last name isn't important.

In Minnesota, we lost our trailer home, so we moved back home to Olympia. Since being here which has been twelve months we have been homeless. Our relatives won't help us out, so I stay at the First Baptist Church and my wife stays at the Bread and Roses House. This past summer we lived in Capitol Forest until they kicked us out.

There is no affordable housing in Olympia. There is also no place for married people without children to stay at. I make $629 a month from Social Security because I had a back operation and can no longer work. My wife has been looking for work for quite some time, but she can't find anything because she has limited skills. We've looked in the newspapers for apartments, studios, anything that will fit our budget, but we haven't been able to find anything. (One time we did find a trailer house in Rochester. The rent was $385, but it was seven days before pay day and the landlady rented it to someone else.)

Now for us to get a place, we would have to have enough money to pay first and last month's rent, plus a deposit. Then there's the screening fee. That's where you have to pay them anywhere from $25 to $65 for them to check your references and credit. At some of the places we've checked, you have to have an income that is double to three times the rent. Also, you have to pay the electric besides the rent.

This adds up to a lot of money that we cannot pay. The lowest price we have found for a studio apartment is $330 a month. Now add on $330 for last month's rent plus another $330 for the deposit. Then add on the deposit for the electric to be turned on which is an amount we don't know because we haven't gotten that far. Now add all this up and you get over $1000. There's no way a homeless person can come up with that kind of money.

The First Baptist Men's Shelter is closing on March 1st. If something isn't done soon to get affordable housing in Olympia, my wife and I will be forced to sleep on the streets. ❋

Gay Rights Special Rights... The Movie

Joli Sandoz

Gordon Wysong calls it "the single most useful resource I have seen on the issue." Mark McNeil terms it "an extremely effective tool." But Farai Chideya, writing in Time magazine, analyzes it as "a cynical appeal" to homophobia. The subject in question? A 40 minute video called Gay Rights Special Rights: Inside the Homosexual Agenda. The film aired in Thurston County over public-access channel TCTV during August and September.

From first to last, Gay Rights Special Rights (GRSR) seems designed to spark controversy. The photograph on the package shows a man holding a sign reading "I'm gay and I teach AMERICA'S CHILDREN". Behind him looms the dome of the U.S. Capitol. The film's opening sequence juxtaposes dignified shots of Martin Luther King Jr. with an unflattering clip of AIDS activist Larry Kramer. And the closing scene shows two men kissing as Mississippi Senator Trent Lott intones "this will be one further degradation of a great country."

Traditional Values, a nationwide Religious Right organization headed by Rev. Lou Sheldon, released and currently distributes GRSR. Locally-televised showings of the video were sponsored by the Thurston County Alliance (TCA). TCA chair Gene Martel has described the group as a "Christian-based organization committed to preserving constitutional freedoms and the promotion of godly values in society." TCA members declined to attend a televised TCTV forum about the video. (See accompanying statement by Janice Friebaum.)

GRSR is the latest in a line of Religious Right anti-gay videos stretching back into the 1980s, according to the editors of The Dignity Report. They note that another anti-gay effort called The Gay Agenda, also distributed in Washington state this year by gay rights opponents, uses the same "slick editing techniques" coupled with interviews with self-described former gays and "dubious experts". But GRSR, they say—in its smoother production which makes "factual accuracy and logical consistency" unnecessary, and in its implication that anti-gay activists are the "true champions of civil rights"—represents a new generation of "Christian Right propaganda techniques."

From first to last,* Gay Rights Special Rights (GRSR) *seems designed to spark controversy. The photograph on the package shows a man holding a sign reading "I'm gay and I teach AMERICA'S CHILDREN".

GRSR opens with original footage from Martin Luther King Jr.'s "I've Got a Dream" speech, filmed during the 1963 March on Washington. A clip of white ACT-UP founder Larry Kramer, speaking at the 1993 March on Washington for Gay, Lesbian, Bisexual and Transgender Liberation, follows. Kramer's voice is thin compared to King's famous baritone, and the young activists moving behind him with protest signs give the impression of irresponsibility when compared to the ranks of suited men standing solidly behind King. The camera cuts to crowd members looking bored or talking to each other after Kramer's segment, another contrast to the cheers which accompanied King.

Next an anonymous female voice connects the 1993 March on Washington to the civil rights struggles of the early '60s. The speaker's words are dubbed over computer-scrambled scenes of partially-nude women marching in a street. She is almost immediately contradicted by Lester James, an African American man identified as the Regional Director of the Traditional Values Coalition. James says that the gay movement "threatens to undermine and belittle the entire civil rights movement of the 1960s"; later in the video, he will condemn the "highhanded attempt of the gay and lesbian movement to highjack the 1964 Civil Rights Act in trying to give national credence to their immoral lifestyle" as an "offense to black America."

An Asian and a Latino speaker follow James, expounding the same theme: "special rights" for "homosexuals", who chose their "lifestyle", somehow cheapens the very real discrimination suffered by people whose skin color is inborn. In a typical scene, Lou Lopez, identified as a board member in the Anaheim School District and posed in front of an oil painting of what appears to be the Founding Fathers, says "Homosexuality is a lifestyle and the Hispanic Community is an ethnic group. The Hispanic community does not want to be compared with homosexuals."

While Lopez, James and other minority speakers are undoubtedly sincere, the video clips framing their comments—and the fact that the majority of air time in GRSR goes to white anti-gay rights "experts"—had led observers to speculate about producers' and sponsors' motives. Writing in the October 18 issue of Time, Farai Chideya points out that two of the video's major "witnesses" have less than pristine records in the area of civil rights. Mississippi Senator Trent Lott, quoted below, in 1981 worked to overturn the ban on segregated schools tax exemptions and, Chideya notes, "opposed the Civil Rights Act of 1990".

According to Chideya, former U.S. Attorney General Edwin Meese "led the Reagan administration's war on affirmative action." In the video Meese says, among other remarks, "As a white male I have no rights whatsoever other than what is shared by everybody else." and "Including homosexuals within the 1964 Civil Rights Act would have a disastrous effect on society—people against their own religious principles would have to hire such people."

Several Religious Right groups have recently been organizing among black churches, say George Cothran and Vince Bielski in the San Francisco Weekly (Sept. 1, 1993), and the Free Congress Foundation (a Christian Right group based in Washington D.C.) has for months worked to pit liberal and conservative African Americans against each other over the issue of the NAACP endorsement of the 1993 gay March on Washington. GRSR, they add, is "part of a strategy devised by white fundamentalists to recruit black churches to join their political crusades."

But there is more. Much more. The white males speaking against gay rights—who in addition to Meese and Lott include Traditional Values' founder Sheldon, historian Peter Marshall Jr., former Secretary of Education and 1996 Presidential hopeful William Bennett, Christian Coalition director Ralph Reed and Don Wildmon, president of the American Family Association—comment about the threats gays and gay rights pose to families, churches, business owners, and school children. Their words are punctuated by flashes from gay pride parades and events. In one such cut, a man holds a sign reading "Civil Rights or Civil War"; in another, a naked boy sits on the bare shoulders of a man (who has hoisted him up so he can see the marchers walking by) as the narrator says the word "pedophilia." Camera crews interview men dressed in chains and leather about SM techniques. An obviously ill man identified as an AIDS patient talks from a hospital bed about having 50 male sex partners in one night.

This summer and fall anti-gay rights activists around the U.S. began using GRSR as an organizing tool. Mark McNeil, quoted in the opening paragraph of this article, heads Equal Rights-Not Special Rights, a group which sponsored a broadcast of GRSR over local TV

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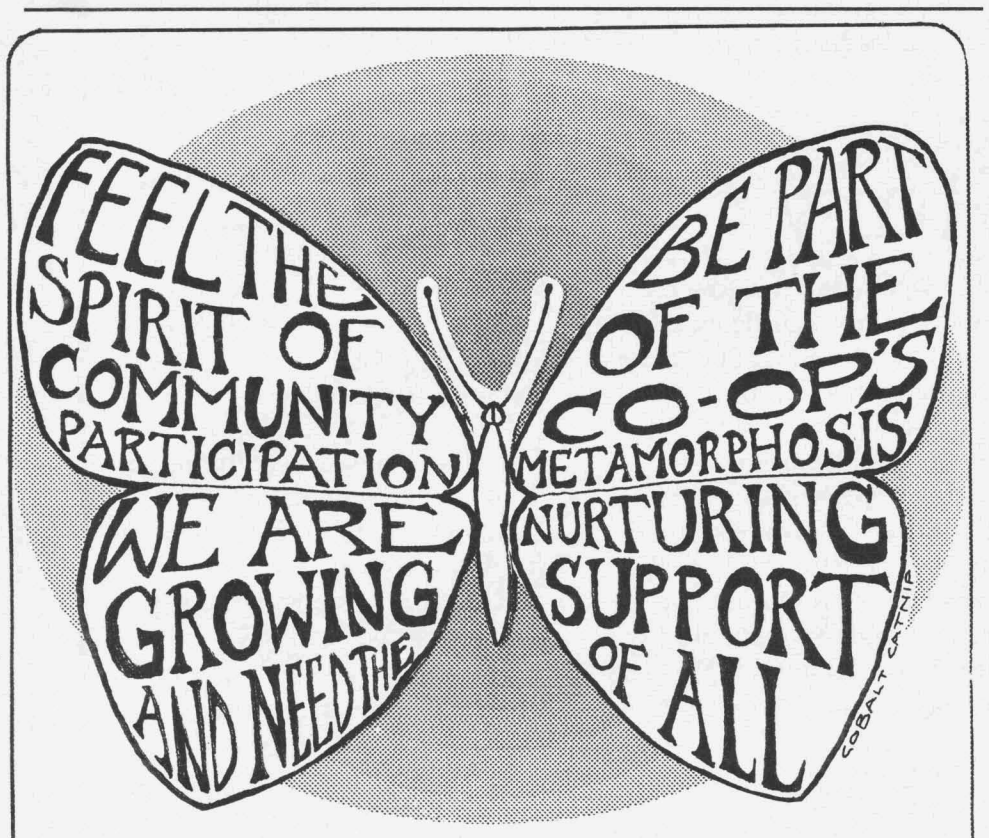
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(Movie, continued)

while working to roll back Cincinnati's gay rights ordinance. Voters did approve the repeal at the polls November 3.

Gordon Wysong, also quoted in the first paragraph, led a unique anti-gay rights effort. Wysong, a Cobb County, Georgia commissioner, sponsored a successful resolution objecting to homosexuality as incompatible with "community standards" after a local theater group had staged productions of "M. Butterfly", by David Henry Hwang, and Terrence McNally's "Lips Together, Teeth Apart". According to news reports, the latter play refers to gays but has no gay characters.

Two weeks after passing the resolution, believed to be the first to condemn, not "special rights" for lesbians, gays and bisexuals but homosexuality itself, Cobb County commissioners voted 5-0 to remove all county funding from Cobb County arts organizations. In addition to the theater group, eight other organizations are affected, among them a children's theater, symphony orchestra and art museum. Cobb County is a suburb of Atlanta.

Bettina Boxall, writing in the October 15 issue of the Los Angeles Times, places anti-gay GRSR in a context of efforts by gay-rights supporters, including a television advertisement revealing that one of the veterans honored at the Vietnam Veterans Memorial was gay. Warnings of ruin and sexual menace on the one hand, and calls for equality on the other, are "classic" techniques. But, she adds, gays are at a disadvantage in this debate, as they work to frame their civil rights as an issue of justice compared to opponents' anti-gay spin. Millions of Americans watch or read religious media, which often carries arguments against gay rights; the resources of gay groups are small compared to those of conservative organizations; and polls reveal that most Americans rank the popularity of gays below that of many "ethnic, religious and political groups."

As GRSR closes, Mississippi Senator Trent Lott, standing in front of an American flag, sums the video's message. As he speaks, the camera pans from his face to two men kissing in from of the Capitol, a rainbow flag rippling behind their heads. Finally viewers have an unimpeded view of the Capitol itself. "Values are very important. I think that's what made America great," Lott says. "And this [legal protections against discrimination for lesbians, gays and bisexuals] will be one further degradation of a great country. And we cannot allow it to happen."

"What's at stake is not only the future of our boys and girls. But also what's at stake is the future of America."

Emotion seems to be part of almost every gay rights debate, an inseparable part of the controversy Boxall calls "America's latest morality play". In Washington state, the emotion and the issue which sparks it won't go away soon. Two groups, the Citizens Alliance of Washington and the Washington Public Affairs Council, have announced plans to file January initiatives which, if passed by voters, would prevent government "endorsement" of bisexuals, lesbians and gays.

Deborah Vinsel, executive director of TCTV, feels community television has a part to play. The channel, which ran GRSR locally, exists to "encourage dialogue. We do not want to sit in censorship of anything. In fact, federal law prohibits us from censoring the content of programs on this channel so long as it meets Constitutional protections against obscenity, slander, libel or incitement to imminent violence." Several gay-positive shows ran on TCTV in September and October, including three 20 minute pieces on gay, bisexual and lesbian issues collectively titled Sacred Lies/Civil Truths, and Small Town Pride, a locally- produced short depicting the 1992 Olympia gay pride parade.

GRSR was produced by Jeremiah Films. The company's sales literature lists more than 25 videos, including Evolution Conspiracy, described as giving "scientific evidence that supports the Biblical account of Creation", and Doorways to Satan, which purports to document how "75 years of Hollywood films, 50 years of TV and decades of recorded music have brought Americans to an insatiable lust for sex, violence, witchcraft, perversion and occultic mysteries." An Olympia bookstore, Good News Books, sells copies of GRSR and other Jeremiah Films videos.

For more information about anti-censorship and gay rights efforts in Cobb County, contact the Cobb Citizens Coalition, P.O. Box 965336, Marietta, GA 30066, 404-256-8690 or the National Campaign for Freedom of Expression, 1402 3rd Ave, #421, Seattle WA 98101. GRSR is available for $19.95 plus tax and shipping from Traditional Values Coalition, 100 S. Anaheim Blvd, Suite 350, Anaheim, CA 92805, 714-520-0300 and from Good News Books in Olympia. To subscribe to The Dignity Report, a bi-weekly which tracks Pacific Northwest activity by the Religious Right and the Far Right, send a check for $35 to Research Dept., Coalition for Human Dignity, P.O. Box 40344, Portland, OR 97240, 503-281-5823. ❄

Video Recalls Propaganda of the 1930s

Janice Friebaum

Janice Friebaum was one of several panelists who discussed the anti-gay movie Gay Rights Special Rights: Inside the Homosexual Agenda *on TCTV's Talk of the Town show in October. Here is the text of her opening statement, slightly revised for print.*

I've already seen this video, and so have all of you. Let me explain:

I remember the very classroom I was in when my 7th grade social studies teacher taught a unit on propaganda. She offered examples from communist China, explaining that propaganda is the deliberate spreading of ideas, information or rumors in order to further one's cause, or to damage an opposing cause.

While my classmates studied this unit and went about their childhoods, I did not. I could not, because for the first time in my young life I began to understand how so many people in so many places could have been swayed to fear, blame and even hate me and my family. Suddenly, it clicked! Propaganda was responsible for creating the attitudes that led to the murder of my family and 6 million other European Jews 50 years ago.

As an 11 year-old girl, I watched slick Nazi films that told of Jews as depraved, dirty, money-grubbing, and behaviorally strange. These films showed frightening images of Jews - homely, wicked, Christ-killers capable of scaring little children. I heard arguments purporting that Jews are dangerous because:

1. They make a lot of money.
2. They are well-educated.
3. Many hold professional positions.
4. And they're gaining political power.

We were told Jews want to control the world, they will harm children, and they'll contaminate the integrity of the Aryan race.

O.K. Let's roll the reel ahead 50 years. I am now a 31 year-old woman viewing the video *Gay Rights Special Rights*. I'm hearing that gays, lesbians and bisexuals are depraved, compulsive, and disease-spreading. I am seeing images of gay people as frightening, outrageous, and strange. I am being told that gays, lesbians and bisexuals:

1. Make a lot of money.
2. Are well-educated.
3. Many hold professional positions.
4. And they are gaining political power.

The video claims that gays also want to take over the country with their revolution, they want to recruit children, and rip apart the American family.

It doesn't take a genius to figure out the word "homosexual" has replaced the word "Jew". Voila! Here you have the video *Gay Rights Special Rights*.

Remember how Germany was rebuilding after its losses in World War I? Hitler used the scarcity of money and jobs to scare people into blaming others. He used the idea of Germany returning to its status of "world leader" to prompt people into competition at the expense of humanitarian concerns. These very same tactics were used in *Gay Rights Special Rights*.

Consider this statement by Lou Sheldon [head of the Religious Right organization, Traditional Values], quoted from the video:

"If you look across America, homosexuals are not in enclaves like homeless people under bridges and in lines waiting for things . . . they are high income people who want to push their agenda."

And here's a quote from former Secretary of Education [and possible 1996 Presidential contender] William Bennett:

"When our children are last in the industrialized world in math and science, this [gay and lesbian issues in school sex education curricula] is the last thing in the world we should be fooling around with."

In other words, people are homeless and hungry, but gays and lesbians are rich. And, if we want our kids to compete in the world, there's no time to mess with things like creating inclusive and realistic sex education curricula. The messages are clear, and the tactics are blatantly unoriginal.

Did you notice [in the video] how the people speaking against civil rights for gays and lesbians were filmed in serene settings, like offices and in front of monuments? The backdrops suggest integrity and power. And the gay, lesbian and bisexual activists were all filmed in the midst of confusion during the March on Washington. Their comments were often words spoken anonymously as sexually suggestive images certain to offend conventional sensibilities showed on the screen.

Now this was not accidental. It is the careful planning of propaganda.

Many times during the video, images of young children were juxtaposed with gay, lesbian and bisexual activists talking about education in schools. The children dripped with innocence while the activists spoke of the importance of teaching kids about homosexuality. The unhappy child in the video was shown crying—at a gay entertainment event. In another quick cut, a young boy sat on a man's shoulders, as children often do at a parade, when they can't see over all the adults. But this had a sinister tone: the narrator, saying the word "pedophilia". What do you suppose the film producers were trying to do with their various shots of children? Manipulate your sensibilities? YOU BET!

And finally, the music. Foreboding, unsettling organ music dubbed behind shots of gay, lesbian and bisexual activists as they called from the March on Washington podium for freedom from discrimination? Did you notice the music dubbed behind anti-gay rights comments as the video closed had a buoyant and hopeful lilt?

Maybe you didn't notice. I did. This video is nothing short of unadulterated propaganda and subliminal manipulation. It does not allow viewers to think critically because it preys upon our fears, culturally-bred homophobic sensibilities, and unconscious minds.

Propaganda is the early warning sign that increasingly severe and oppressive measures are in store. If you don't believe me, there are some German films I think you should see. ❄

War is a Sickness

Linda Beekman

On July 13, 1993 I experienced the second most profound and amazing day of my life -- the first being the day my son, Matthew, was born. On July 13, I flew into Sarajevo on a cargo plane.

Anne Montgomery, a 66-year old nun and peace activist from New York, and I arrived in Rome on June 23 to join Beati i Construttori di Pace in a project called "We Share One Peace" in Bosnia. Immediately, we were told to go to the Padova office because the project had some logistical problems and had been delayed. In Padova, we enjoyed the hospitality of Laura Linzi and her 11-year old son, Andrea. We went to the Beati office every day to collate, send faxes, and do other work that didn't require speaking Italian. It didn't take long to realize that indeed there were major logistical problems.

Fighting had escalated on the roads leading into Sarajevo and it looked as if the only way to get in would be to obtain a press pass and fly in on a UN airlift plane. I felt disappointed at the lack of Beati's logistical expertise as I found myself arranging my own entrance into Sarajevo.

Organizing in a war zone

I got a letter of introduction from WMNF-FM in Tampa, the local community radio station in Tampa with whom I had worked many times. This letter enabled me to get a press pass and, instead of flying in with ten people, I found myself with Anne flying on a cargo plane full of flour headed for Sarajevo. My first impression of the region was one of bewilderment. Looking through the small windows of the plane, I could see the city's modern subdivisions-rows and rows of homes with roofs gone, windows out, curtains torn, flapping in the wind.

Through a friend of Beati, French doctor John Paul Borel, we found a place to stay for a few nights. Unfortunately, on our third day there, he was killed in an automobile crash. We then moved to the apartment of Renata Zbanic. Renata's parents and brother were living in the US when the war began and are becoming permanent residents. I had met them two weeks before I left for Sarajevo.

Our mission in Sarajevo was to contact a list of people and organizations who would perhaps participate in the "We Share One Peace/ Mir Sada" events that were to take place in August, welcoming the thousands of people traveling to Sarajevo from the US and Europe. The first week was very fruitful. Neither Anne nor I felt we were organizers, but there we were, making contacts and plans in hopes that one day someone else would arrive to join us.

The two of us alone, organizing in a war zone, somehow wasn't what we had envisioned when we joined the action. We wanted to be part of a multitude. At last, Gerardo arrived from Spain and in a few days three Italians arrived. By this time we only had about one-and-a-half weeks before "the multitudes" would arrive. So we shifted into high gear to continue to solve logistical problems for the thousands that were coming. We set up a series of concerts, children's programs, visits to the hospital and the children's home, and meetings with local humanitarian groups.

I went to Sarajevo to listen...I finally decided that even if I could think of something, I could not advise these people on what to do unless I was willing to cut up my press pass and give up my freedom to exit.

Then, the word came that "the multitudes" couldn't get in -- the action was call off! A disappointment for everyone, us, the people of Sarajevo, the people who turned back and all who worked on this great idea of working for peace in Sarajevo. We then had to return to all of our contacts and tell them it was all canceled.

But, to our surprise, we woke up the next morning to find that 58 determined people had indeed made it to Sarajevo, among them our friend Willa Elam. We salvaged some of the programs and enjoyed having the larger group with us for two days.

Another friend, Edith Daly, who was to arrive over land with the "multitudes," was able to get a press pass and flew in to join us on August 2. Our permanent group varied from eight to fifteen people and at least four members will remain in Sarajevo for as long as possible. (Last week I learned that on October 1, a member of our group, a 34-year old Italian named Marino Locatelli, had been shot and killed. This was a sobering reminder of the risks we took and that people are still taking in Sarajevo.)

No safe places

Sarajevo was a challenge in every way. Only safely back at home do I realize how stressful it was. People new to the city asked, "Where are the safe places?" The answer was there are no safe places. This was the only point of solidarity that I felt I shared with the people of Sarajevo. I had a press pass and could leave at a moment's notice, I could bring in extra food for myself, but I couldn't protect myself from the gunfire.

I didn't see any shells explode, but I did see a man killed from a sniper's bullet -- another sobering experience. I also visited the hospital and saw first-hand the horrors of war on children: a child covered with scars from shrapnel, struggling to breathe, with no electricity for a respirator; a young girl, maybe eight, who was okay except that the lower part of her right leg was missing; a toddler who was in the hospital when the war started but became separated from his parents who live outside Sarajevo and couldn't get back in to get him. (He is well, but this is the only family he has known so they keep him in hopes of peace and a family reunion). Two thousand children have been killed in Sarajevo since the war began 19 months ago.

The first question people would ask me is, why did I come to this hell? The second was, how long was I staying? My response was that I came because if I were in their position, I'd want someone to come for me. I also said that I came to listen, so that when I returned I could be a voice for them. I was also able to say I was staying all summer until September 20.

War is a sickness

As I listened to people,some of the things I heard were, "We are tired," "We feel the world has forgotten us," "Europe has forgotten us," "The world doesn't want to help us because of racism against Muslim people," "Muslim and Islam are two separate things," "We have lived together in Sarajevo in peace for many years and we want to continue to live together," "The people on the mountain who shoot at us are crazy people," "We had a good life here before the war," "We are hungry," "We don't have enough trees for the winter," "We may die this winter," "No one in our government asks or cares what we think," and "This war will continue for two more years."

One woman I met who had been to the US many times said "For the US I am homesick, for Sarajevo I am sick." I also am sick for what has happened to the people of Sarajevo. Sick for the people who are refugees, living in bombed out hotels. Sick for the children, for those hurt, like the young boy on our block who was hit in the head by a shell. He used to be at the top of his class, and now he as an absent look in his eyes and is afraid to leave his parents' side, unable to join in the games or laughter with the other children. I also am sick for the children who have seen trauma that no child should have to witness.

(Continued next page)

Postcard Campaign for Renata and Haris

Renata Zbanic gave birth to her son, Haris, in a filthy, ill-equipped hospital in Sarajevo. Like most of the city, the hospital had no electricity or water. As a result, both mother and son now have serious infections and need medical attention in a proper facility. They would like to come to the Tampa Bay area, where Renata's parents and brother are living.

But going over land is too dangerous, and the only planes leaving are run by the UN.

While in Sarajevo, Linda Beekman tried to arrange for them to get out on one of the UN cargo planes. Renata and Haris should qualify for evacuation based on their medical needs, but UN policies are rigid and have made it impossible.

Back in the US, Linda, and her friend Edie Daly, have come to the Tampa Bay Peace Education Program and formed a committee to work on pressuring US and UN authorities to 1) help get Renata and Haris out, and 2) to establish a safe corridor for the free exchange of people and aid to and from the former Yugoslavia. The group will also provide speakers and other resources to educate on the war being waged there.

If the evacuation can be arranged, Linda and Edie have committed the funds for their travel. However, donations earmarked for the project will offset printing and mailing costs that they are now funding out of their own pockets.

To help with this humanitarian effort, a fact sheet and pre-printed postcards with a message about Renata and Haris are available (send a SASE to TBPEP), or you can write to:

For both issues:
President Bill Clinton
Thee White House
1600 Pennsylvania Ave.
Washington, DC 20500

Frances Culpepper
US Mission to the United Nations
11 Rue Pregny
Geneva, Switzerland

For Renata and Haris only:
Barbara Francis
Senior Public Information Officer
UNHCR
1718 Connecticut Ave., Suite 200
Washington DC 20009

Rick Burgess
UNHCR - Geneva
154 Rue de Lausanne
Case Postale 2500
CH 1211 Geneva depot

(War is, continued)

War is a sickness. I saw the graves in Sarajevo. The field where the 1984 Olympic opening ceremonies took place is now half filled with fresh graves because there is nowhere else to bury the dead. It took me a while to discover another part of that sickness-a part more elusive but just as horrible. Some people are making money off of this war, in one way or another cashing in on the suffering of others.

Being in a war zone taught me many things. It taught me to be aware of where I was physically. If I stopped to talk to someone in the street and forgot to move out of the view of the mountainside, it could mean being shot. War also taught me to be aware of energy. We cooked on the balcony in a gallon-sized tin can. I soon became conscious of how much energy I was using to boil water, to cook rice and beans. I realized that every piece of wood I used would mean one less piece my friend would have this winter. Also, I became aware of how little water I could use in washing my dishes or my body or my clothes.

Community

Being in Sarajevo without electricity did have a positive side. There was no television! Every evening all the neighbors would come outside in the street, the kids would play, some of the old men would bring out a small table and chairs and play cards, and men and women shared their news of the day with one another. From about 7-9 pm there was a hum on the streets. It seemed like the noisiest part of the day. When the electricity came on for a few days, it suddenly was quiet outside, and I missed the community time.

Another way people connected was when walking. The first time I walked on the streets with someone, I was amazed at how many times they stopped to talk to friends. Then, by the time I walked alone on the streets, it happened to me. Every few blocks I'd meet someone I knew and would stop to talk.

Lifelong lessons

Going to Sarajevo was one of the major events of my life. As far as the conflict there, I went feeling like I really didn't have any answers, and I left feeling the same way. I consider myself a pacifist -- I believe that violence never solves conflict. But somehow, in Sarajevo, it doesn't seem so much like a war, but more like a family whose house has been broken into with family members beaten or killed and the children held as hostages. Who am I to tell a victim of personal violence not to defend themselves or their family?

I went to Sarajevo to listen. I have heard the people say that they are being attacked, that they feel they must defend their families. I often thought about what an alternative action would be for these people under the siege. I finally decided that even if I could think of something, I could not advise these people on what to do unless I was willing to cut up my press pass and give up my freedom to exit.

Leaving Sarajevo was difficult for me. I cried for most of the 50-minute flight to Ancona, Italy. I left behind many new friends. I especially felt sad in leaving Renata Zbanic and her baby, Haris.

When I decided to go to Sarajevo, I didn't know what to expect. Now that I am back, I know that everything I've seen and done, and all the people I've met, especially Renata and Haris, have made an impression in my heart that will be with me forever. I love Sarajevo and all those I left behind. I won't forget you.

Linda Beekman has worked on a variety of peace and social justice issues in the Tampa Bay area, including violence against women, gay and lesbian rights and racism. Reprinted from the November 1993 issue of ***The Tampa Bay Peace Paper*** *(130 19th Ave SE St. Petersburg, FL 33705), which is published by the Tampa Bay Peace Education Program, a project of the St. Petersburg Monthly Meeting of the Religious Society of Friends. Thanks to Bernard Vogt for suggesting this article.* ❋

(Will's story, cont.)

$30,000 a year, but we get by. And there's times when it's really hard, and there's other times when it's OK. I'll go back to work in February and work until September, and then I'll be out of a job again.

WiP: How long do you see this going on? Obviously, this is hard physical labor, so you won't be able to do it forever.

WM: It doesn't bother me now; I'll do it 'til I can't do it no more. If I can't keep moving, then I'll just work as a foreman. I've worked as a foreman for the last two years, and it's a really hard job. When you've got people that don't know—like the ride I worked on. It's a very strenuous ride when it comes to setting it up because you have to build a skeleton for the ride, and then put your pieces in place. It's a tough job.

I guess you could say that some of the benefits are in the people; you're always seeing different people all the time. The longest time you're in any one place is 21 days, and the shortest is 5 days. You can't just let things go on any one day…you have to be constant, everyday.

WiP: Well, here you have your chance to speak to the public. What do you want to say?

WM: I'd like to see some help, I really would.

WiP: In what form?

WM: If they could give us a chance to prove ourselves, if we had a place to go to, and if they gave us an opportunity to prove ourselves, with a place, if they let us fix it up, I think they'd see us differently. I really do. I mean, we're humans, just like everybody else; the only difference is that we don't have a place to call home. This is our home [indicates the Bread & Roses Drop-in] and the First Baptist Church, and the Bread & Roses houses.

WiP: How do you feel about the shelter closing [on March 1, 1994]?

WM: Well, it's hard to say. If we don't get us a building to go to, there's going to be a bunch of us stuck out on the street, and it's going to be the same chaos again; everybody bitching and complaining because of all the people on the street.

It would be nice to have a place where we could call home, rather than being bounced from one place to another. There's good people here, and I think the majority of them want to do things, but I think most of them are scared because we're afraid of getting shit on.

I think if we got a little help and cooperation from the people of the area, they would begin to see us as citizens rather than outcasts.

WiP: Well, what would you say to the people that said, "You made your own problems, you know, you had all these kids, and now you should have to pay for your mistakes."

WM: I'm paying for my mistakes. I'm $21,000 in debt to the state of Washington. $400 a month is what I pay. I get barely enough to eat! Thanks to this place, I *do* eat. But I'll be paying for my mistakes until my kids are old enough to leave their moms. Once they're old enough to leave their mothers, well, maybe one of these days I might get to have something of my own again. Hard to say. The oldest is ten years old; got another ten years to go. The youngest, he's five. I've got a while to wait. ❋

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(Religious Right, cont.)

Oregonian in June that he sees the OCA as "the Marines, the 82nd Airborne and the cavalry." "Our mission," he said, "is to crash the barricades first."

The Oregonian, "OCA rise meteoric since start-up in 1986", 6-21-93. The Oregonian, "Anti-gay-rights measures win handily", 9-22-93. Gardiner, S.L. Rolling Back Civil Rights: The Oregon Citizens Alliance at Religious War, Portland, OR: Coalition for Human Dignity, 1992. (P.O. Box 40344, Portland, OR 97240)

The Western Center for Law and Religious Freedom (based in Spokane)

The best example of WCLRF's efforts to "protect religious freedom", according to the Religious Right newsmagazine *Washington Citizen*, is Garnett V. Renton, a case the Center helped win. As a result, students at Lindberg High School in Renton can meet on school property before class, for prayer and Bible study. The *Citizen* quotes a WCLRF statement which reads, "God has called Christians to be salt and light. WCLRF is here to serve those needs to the extent that it can." The Center focuses on "religious liberty", "respect for the natural family and parental rights", "the right to life and its sanctity", "respect for public morality", and "assistance to those oppressed for their religious beliefs".

WCLRF has offices in Spokane, Seattle, Oregon and California, and says it reported an income of $653,830 to the IRS for 1991. President David Llewellyn, Jr., appeared as an "expert" on civil rights law in the anti-gay film, *The Gay Agenda.*

"Spokane-based Legal Center Defends the Family and Religious Freedom", Washington Citizen, May, 1993, p. 4. WCLRF Nonprofit Corporation Annual Report to the Washington Secretary of State, Corporations Division, received 3-1-93. The Gay Agenda.

Statewide

Citizens Alliance of Washington (based in Vancouver; chapter)

"CAW is bold, aggressive and uncompromising about pro-family values. CAW challenges every anti-family group and institution in [Washington] state...If you're ready to join the fight to preserve America's Judeo-Christian heritage, you need CAW..." So writes Robert Larimer, Jr., Executive Director, to prospective members of the Citizens Alliance of Washington. Although CAW's parent organization the Oregon Citizen's Alliance (OCA) is best-known for sponsoring 16 successful local anti-gay initiatives in Oregon, the group began in anti-abortion organizing and has padded its mailing lists by sponsoring an initiative related to land use.

CAW has announced it will sponsor a 1994 initiative... that...will, if approved by voters, prohibit governments in this state from "promoting" or "endorsing" what [Larimer] calls "homosexuality"...

Larimer presented written testimony against gay rights to the legislature last spring, and has since been quietly organizing. He reportedly told *The Columbian* (Vancouver, WA) that he would not reveal the size of his group for strategic reasons. CAW has announced it will sponsor a 1994 initiative. While Larimer declines to say exactly how such an initiative will be worded, he does speculate that it will, if approved by voters, prohibit governments in this state from "promoting" or "endorsing" what he calls "homosexuality", and forbid schools from teaching that homosexuality is, in Larimer's words, a "healthy, alternative lifestyle."

CAW membership letter, nd. The Dignity Report, 8-1-93. Oregonian, "OCA rise meteoric since start-up in 1986", 6-21-93. The Columbian (Vancouver, WA), "Number of members will remain a mystery" and "Behind the CAW", 10-3-93.

Evergreen Freedom Foundation (based in Olympia)

EFF describes itself as "a Washington research and public policy organization" with loose ties to "several national research organizations." Its mission statement focuses its efforts on "upholding and strengthening the fundamental principles of individual liberty, free enterprise and responsible and limited government". Free enterprise, pro-family state economic policy, land use and resource management, and welfare and education system reform are "foundation areas" for the group.

In 1993, EFF released an analysis of the proposed state budget, sponsored two satellite teleconferences each month with Washington D.C. leaders, and for several months gave daily radio updates on "waste in government." The group was also active in opposing outcome-based education in Washington state and worked with an analyst from the nationally -influential conservative think tank Heritage Foundation on a study of the Washington state health care plan.

EFF Mission Statement, nd. EFF Newsletter, July, 1993. 1992 Nonprofit Corporation Annual Reports filed with the Secretary of State, Corporations Division, for EFF and Washington Family Council.

Family In Touch (based in Poulsbo)

Former state senator Ellen Craswell edits the Family In Touch newsletter, a free six-page "analysis" of selected bills affecting the pro-family voter, mailed weekly during the state legislative session. Most early 1993 issues began with a Biblical quotation, and the first word of advice to activists worried about the 1993 "homosexual rights" bills was "Pray." H.B. 1443 and 1569, which would have added "sexual orientation" to state anti- discrimination and malicious harassment laws, were Craswell's Priority of the Week form February 19 to April 9. Although the Seattle Times has called Family In Touch a "lobbying group", the organization states its purpose as distributing the newsletter. FIT reported $8,126.87 in income in 1992, almost double that of the year before.

FIT 1991 and 1992 Nonprofit Corporation Annual Reports filed with the Secretary of State, Corporations Division. Seattle Times, "Inside Politics: The Ultimate Veto", 2-9-93. Family In Touch newsletters, Feb. 12 - Apr. 9, 1993.

Washington Alliance of Families (based in Lynden)

Four years ago, according to Focus on the Family's *Citizen* magazine, Cathy Mickels and her "fellow moms" baked chocolate cookies, slipped them into baggies along with a message, tied on red bows, and distributed the packages to Washington state legislators on Valentine's Day. The final result was what Mothers' Campaign for Family wanted: defeat of the 1989 Children's Initiative.

Today Mickels leads a relatively new group, the Washington Alliance for Families. The *Seattle P-I* calls her a "politically savvy activist" who has been "involved in Republican politics, fought abortion rights and skirmished with school boards over curriculum", and the Seattle Times says she was one of two Washingtonians to serve on the

(Continued next page)

In Our Opinion: A Case Study

In recent weeks, Washingtonians have been treated to yet another example of how religious conservativeshave chosen to operate here. The result is a feat the Right often blames the Left's: the engineering (perhaps a more accurate term would be "railroading") of their on social agenda.

When an Orcus Island woman named Megan Lucas heard that the son to whom she had given up parental rights to might be adopted by two gay men, she went to court to regain custody. Associated Press stories noted that the Rutherford Institute, an international christian legal organization based in Virginia, supplied Lucas with "some" legal fees and "other resources".

Enter Cathy Mickels, head of the Washington Alliance of Families (see accompanying article), and Rep. Val Stevens, R-Arlington and a former national board member for Concerned Women of America. Early television coverage showed Mickels and Stevens protesting against the right of lesbians and gays to adopt children, legal in Washington state since 1984. Although the media did not immediately identify them as activists with a broader agenda, Mickels' and Stevens' names appear on a June listing of advisory council members for the Washington Public Affairs Council (WPAC; see accompanying article). Both are veteran pro-family activists.

Within two weeks, articles in the *Seattle P-I* detailed conservative lawmakers' announced intentions to propose legislation outlawing adoptions by couples of the same sex. *The Morning News Tribune* (Tacoma) credited Stevens with saying that she will personally introduce a bill designed to allow only married heterosexuals to adopt. Reporter Leslie Brown also quoted Rep. Tom Campbell, D-Spanaway, as saying that the little boy in this case would be "socially-crippled" by the "experiment" of being adopted by a gay couple. (Adoptions by same sex couples, remember, have been legal here for some 9 years.)

Such maneuvering accomplishes a number of goals. In the national news coverage and statewide reactions which followed Lucas' efforts, WPAC and others opposing gay rights got an early test of how their anti-gay rhetoric plays. Anti-gay rights advocates also stirred the pot of popular prejudice against gays and lesbians. What bubbled to the top, activists found, is the long-disproven stereotype that lesbians and gays are somehow unfit to parent.

The real concerns in any adoption should be the child's best interests and each prospective parent's ability. Threats to propose married/straight-only adoptions neatly polarize the issue, making it seem that adoption by a same-sex couple lies on the extreme far edge of acceptability. They also create a fase space for those undecided on the issue, who can now - if it ever comes to a vote - feel safely in the middle by opposing married-only couple adoptions... and adoptions by same-sex couples. Use of such scare words as "crippled" and "experiment" falsely defines the issue and ignores the long history of successful parenting by lesbians and gays.

Certainly, as the old saying has it, seeing is believing. We are weeks from initiative and legislation filing deadlines, months from signature and vote gathering—if any of the Religious Right's threats are actually carried out. Supporters by adoption by gay and lesbian have not been and will not be silent on the issue. But the maneuvering has started, and alliances are being formed. At some point, sides may be chosen. Keep your eyes open.

(Religious Right, cont.)

national platform committee at the 1992 Republican national convention.

The Alliance registered with the Secretary of State in March, 1993, and stated its purpose as to "educate the public on education, social and political issues...To raise money for the support of public issues and political candidates."

Harwig, Mark,"How You Can Be More Credible", Focus on the Family Citizen, 3-15-93, pp. 4-7. Seattle P-I, "Education reform under attack by Christian activists", 4-18-93. Seattle Times, "Family Values: the GOP version of right, wrong", 8-19-92. WPAC mailing, "Initiative to stop special rights for homosexuals", 6-10-93, p. 4. Washington Alliance for Families incorporation papers filed with the Washington Secretary of State, Corporations Division, 3-31-93.

Washington Family Council (based in Bellevue; Focus on the Family affiliate)

In the last nine months, the Washington Family Council has moved from Tacoma to Bellevue, acquired a new executive director in Jeff Kemp (former Seattle Seahawk and son of probable 1996 Republican Presidential contender Jack Kemp), and changed its public statement of purpose from "to promote and establish Christian family values in Washington state" to "working to strengthen the family through informed citizenship and improved public policy." Despite its new look, the Council appears to be continuing its established role of organizing Washington's pro-family community. WFC publishes a monthly four-page newsmagazine of information and advice for the state's activists, the Washington *Citizen*; helps organize and publicize such anti-choice events as March for Life and LIFECHAIN 1993 as well as Focus on the Family's activist training workshops, Community Impact Seminars; and during the 1993 legislative session publicized weekly legislative action workshops in Olympia. The group reported filing an IRS 990 form on income of $65,525 in 1991.

Washington Public Affairs Council president Doug Burman directed WFC for 19 months before leaving to lead WPAC's anti-gay initiative drive, an effort with which WFC, according to the *Seattle Gay News*, did not want to be associated. The November Washington *Citizen*, however, contains an article urging readers to protest Homecoming 93, a project of the American Friends Service Committee which encourages lesbian and gay alums to visit their high school to talk to students.

Various issues of the Washington Citizen, January, 1992 to November, 1993. Seattle Times, "Like father, like son: Kemp leads tax protest", 3-27-93. Seattle Gay News, 9-24-93, "Will they or won't they", 10-1-93, p. 2, and "Washington Family Council targets Homecoming '93", 11-12-93, p. 3. WFC Corporation Annual Report filed with the Washington Secretary of State, Corporations Division.

Washington United (based in Tacoma)

Washington United registered as a Political Action Committee (PAC) in 1991, listing its focus as Initiatives 119 and 120—legislation which would have legalized death with dignity measures and strengthened state laws allowing abortion. By early 1992, the group claimed it had "launched a major offensive in the fight for life in Washington State [sic]" in a bill to limit abortions, and soon registered as a nonprofit organization working "to advance pro-life, pro-family legislation". According to Public Disclosure Commission reports, the group's PAC continues to receive donations.

WU has close ties through its leadership to the Washington Public Affairs Council. Doug Burman and Val Stevens, respectively president and advisory council member of WPAC, appeared on WU's letterhead in early 1992. Stevens also served as a national board member of Concerned Women for America in 1991, and is now a state Representative.

WU Political Committee Registration form received by the Public Disclosure Commission 6-26-91, and monthly reports. WU fundraising letter, nd (probably 2/92). WPAC mailing, "Initiative to stop special rights for homosexuals", 6-10-93, p. 4. WPAC Nonprofit Corporation Annual Report to the Washington Secretary of State, Corporations Division, received 3-1-93. Washington State Citizen, Feb., 1992, p. 2

Washington Public Affairs Council (based in Tacoma)

WPAC first came to public attention when brochures entitled "Homosexuality and Public Policy" were handed to people waiting to attend a legislative hearing. An attorney representing WPAC submitted written testimony to the Senate against the gay-rights bill (1443), and in June, WPAC announced it would sponsor an initiative for the 1994 ballot to defeat "the radical, activist, homosexual agenda", which includes "total societal acceptance for their deviant and unhealthy sexual conduct (emphasis in the original)."

Although the group's purpose is "to produce, promote, and pass into law sound policies in areas of law, economics and environmental stewardship", WPAC's public activities to date have focused on anti-gay rights organizing. Doug Burman, WPAC's president, led a successful campaign to get a Tacoma ordinance protecting gay rights off the books in 1989; several sentences in WPAC's brochure are taken verbatim from literature used then. Oregon Citizens Alliance head Lon Mabon advised Burman during the Tacoma effort.

WPAC's advisory council as listed in a June fundraising mailing includes three state legislators (Reps. Furhman and Stevens, and Sen. Hochstatter), Washington Alliance of Families head Cathy Mickels, and Robin Bernhoft, M.D., who played an influential role in the defeat of a death-with-dignity initiative in 1991 and who serves on the board of the conservative Washington think tank, the Evergreen Freedom Foundation. In 1992 and 1993, Burman served 19 months as executive and associate director of the Washington Family Council, affiliate of Focus on the Family.

WPAC brochure, "Homosexuality and Public Policy", nd. Swindler, Geoff, J.D., "Equal Rights, Not Special Rights: A Legal Analysis of Senate Bill 1443", nd. (Submitted for a 3-26-93 hearing.) WPAC mailing, "Initiative to stop special rights for homosexuals", 6-10-93, p. 2. Morning News Tribune (Tacoma), "Rights Groups: Attack on Law Unfair to Gays", 10-29-89. Vote Yes on 2: Equal Rights for All . . . Special Rights for None!, nd. (Tacoma election was 11-7-89.) WPAC Nonprofit Corporation Annual Report to the Washington Secretary of State, Corporations Division, received 3-1-93.

Youth Action Coalition (based in Bellingham)

Youth Action Coalition representatives have lobbied the legislature for adding "sound recordings" to the law forbidding the sale of pornography to minors, and against adding "sexual orientation" to state anti-discrimination laws. Last June the group brought Kevin Tebedo to Washington state. Tebedo is the leader of Colorado for Family Values, which sponsored the anti-gay Amendment 2 voters in that state passed last November.

Washington Citizen 8-17-92. Written testimony against 1443, nd. Seattle P-I, "The right is fighting gay rights", 6-24-93. Bellingham Herald, "County families fear gay `threat' ", 6-13-93.

Keeping an Eye on the Religious Right

PACIFIC NORTHWEST

Coalition for Human Dignity, Research Department, P.O. Box 40344, Portland, OR 97240 503-281-5823

The Dignity Report, a bi-weekly "journal of investigation and analysis dedicated to exposing right-wing attacks on civil and human rights", $35 for individuals. Tracks far right and Religious Right. Also sells The Covert Crusade: The Christian Right and Politics in the West (with the Western States Center), 1993, 2nd ed. (66 page report), and Rolling Back Civil Rights: The Oregon Citizens Alliance at Religious War, 1992. $8.50 (52 page report).

Western States Center, 522 SW Fifth Avenue, #1390, Portland OR 97204 503-228-8866

God, Land and Politics: The Wise Use and Christian Right Connection in 1992 Oregon Politics, 1993, $8 (65 page report). Also publishes Western States Center News, quarterly newsletter and newsmagazine with articles about the Religious Right in the western U.S.

Washington *Citizen*, order from Focus on the Family, P.O. Box 35500, Colorado Springs CA 80935-3550

The Washington Family Council, a statewide Religious Right organization affiliated with Focus on the Family, distributes a four page newsmagazine called the *Washington Citizen*. *WC* is stapled inside monthly issues of the Focus on the Family Citizen distributed in Washington state. *Citizen* is FOTF's national activist newsmagazine. A *Citizen* subscription is $20 for 12 issues.

Christian Bookstores

Visit Christian booksellers. Good News Books on Harrison sells the anti-gay video Gay Rights Special Rights, a Focus on the Family magazine, and fiction and nonfiction related to religious conservative positions on gay rights, abortion, New Age "cults", and a host of other topics.

Broadcast Media

Turn on the TV and radio. In Olympia Pat Robertson's 700 Club airs four times each weekday, on different cable channels. (Robertson lead the Christian Coalition, probably the most influential national Religious Right organization.) According to the Focus on the Family Radio Guide, two local radio stations air FOTF programming a total of 12 times daily.

NATIONAL

Institute for First Amendment Studies Inc., P.O. Box 589, Great Barrington, MA 01230 413-274-3786

Challenging the Christian Right: The Activist's Handbook, 2nd ed. $20. Very useful compilation of newspaper and journal articles about the Religious Right around the U.S. in the 1990s. Includes extensive resource listing and information about how to track the Right. If you can afford only one resource, this is it.

People for the American Way, 2000 M Street NW, Washington DC 20036, 202-467-4999

Right Wing Watch newsletter, 10 times yearly, $15. Several other publications, including a compilation of censorship incidents in public schools around the U.S. (Washington state ranks fifth by number of challenges between 1982 and 1993) called Attacks on the Freedom to Learn ($8.95).

Political Research Associates, 678 Massachusetts Ave. Suite 702, Cambridge, MA 02139, 617-661-9313.

The Public Eye, quarterly publication with excellent articles on such topics as "The Wise Use Movement: Right-Wing Anti-Environmentalism" and "Traditional Values, Racism, and Christian Theocracy". Also reviews books on these subjects. $29 for individuals and non-profits; $39 for other organizations; $19 for students and people on low-incomes. Publishes extensive resource lists and packets of material on right-wing and anti-democratic organizations and trends.

HISTORY/SOCIOLOGY

Diamond, Sara. Spiritual Warfare: The Politics of the Christian Right. Boston: South End Press, 1989. *The* work on the Religious Right in the U.S. (292 pages)

Hunter, James Davidson. Culture Wars: The Struggle to Define America, Basic Books (HarperCollins), 1991. Useful objective look at how religious conservatives and progressives have polarized in a struggle to define the meaning of "American" through grassroots battles over the family, education, media and the arts, gay rights and law.

I Bought a Little War

I Bought a Little War
at a yard sale one weekend.
It was marked "20% off."
it wasn't a very good one.

They all spoke some language so foreign
I never did figure much of it out...
at the war I mean, not at the yard sale...
but I found myself
watching it more as it went on.
It seems these things grow on you,
after you get used to everyone
getting blown to hell.

Some of them disturbed me though...
I found one of them in a black uniform so
annoying I mashed him with my thumb,
but first I had to corner him,
and then I pushed too hard I guess,
so that while I was at it
I knocked over an orphanage
into the convent next door,
and everything fell down and everybody died.
I aimed the best I could...like I said it was
only a little war. Anyway after that
I kept my hands out of it.

People kept falling in love, which
seemed strange at first, with the
ugliness of the war and everything...
but like I said, you get used to it.
Hardly any of them who were left alive
once the war ended stayed in love though,
so there was nothing like
a surprise ending.

They kept killing each other until
great piles of them were dead, then
suddenly they just stopped.
After the parades, not much happened...
like I said it was only a little war.

When it was over I put it back in the box
and stuck it up on the shelf...
it may have started up again by now,
or maybe it only does that when I take it down
and look at it...but I haven't
looked at it since.

I don't know if I'd buy another one
or not but if I did I'd
know what to expect from it.
Also, if I did I'd buy another little one...
can't see why a bigger one
would be worth more money,
though I hear they cost more.

Michael McNeilley
(First published in *Plazm*, Portland, OR)

Priced Out

by Johnnie Thomas

I'd like to express my opinion as to why there's so much crime in these "Priced Out" United States. This applies to youngsters as well as adults.
We've been priced out of going to the movies because the movie theatres are going out of business.
We've been priced out of going to recreational places.
We've been priced out of cheap transportation.
It costs a small fortune to eat out.
We have to buy clothes from thrift stores.
Trying to buy a home is only a dream.
We can forget about visiting an out of town relative. Gas is too high.
All ages and sexes are joining gangs, robbing, stealing, carjacking and killing in order to make money.
Try and find an apartment: the landlords require your monthly income to be three times the monthly rent. This is a $5.00 an hour state. Yes, we've been priced out of a place to live.

Bottom line: We're being priced out of existence.

(From cover)

demonstrate for our civil rights.

And even as we consider racially-motivated violence and hatred, we need to remember that homophobia is still the last "accepted" form of bigotry in this nation. Someone once asked me why I was "always standing up for those queers?" And I answered: "Because they're always standing up for me." To those who say "but this is different," I answer "There is *no* difference. Civil rights are civil rights are human rights, and none of us has them unless and until we all do. We don't have to agree on everything -- but who are we to tell other people how to live?"

"Even Neo-Nazis and skinheads?" my conscience asked.

I took a deep breath, thinking.

"Yes, even them, *as long as they are non-violent.*"

I turned up my collar and walked on, into the clear November night.

Jerome is Coordinator of the Thurston County Rainbow Coalition. ❋

"You're not given power, you to take it."

– Harvey Milk

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